

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3430.
NEW SERIES, No. 534.]

LONDON, SATURDAY, MARCH 21, 1908.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK...	177
LEADER:—	
The Licensing Proposals ...	184
ARTICLES:—	
The Eyes of a Fool are in the Ends of the Earth ...	178
Presentation of the Portrait of Professor Upton ...	179
Religion: Socialism: Temperance ...	181
Our Great Problem—Discussion ...	187
MEETINGS:—	
Manchester and District Association of Presbyterian and Unitarian Churches...	182
Liverpool District Missionary Association	182
Mansford-street Church and Mission ...	189
CORRESPONDENCE:—	
Imposture ...	180
Hegelianism and Common Sense ...	180
Licensing Reform ...	185
National Unitarian Temperance Asso. ...	187
THE CHILDREN'S COLUMN ...	183
NEWS FROM THE CHURCHES ...	190
OUR CALENDAR ...	191
ADVERTISEMENTS...	192

NOTES OF THE WEEK.

THE discussion on "Our Great Problem" is to close next week. We must ask that the contributions, if there should be any, for that issue, may be as concise as possible. On April 4 we hope to publish any further comments or reply that the President of the National Conference may wish to make on the discussion.

A LETTER from Mr. Whitaker on Fideism, and another from Mr. Charlesworth on the Doctrine of the Will, we are obliged to hold over. Other letters on the Will and cognate subjects, and also on the Licensing Question, we unfortunately have no room for.

WE have had this week a first glimpse of the Boston International volume, "Freedom and Fellowship in Religion. Proceedings and Papers of the Fourth International Congress of Religious Liberals held at Boston, U.S.A., Sept. 22-27, 1907. Edited by Charles W. Wendte." It is a much bigger book than any of the earlier volumes, with 650 pages and 55 portraits: the group on the steps of the A.U.A. buildings, the headquarters of the Congress, forming the frontispiece. A consignment of copies is expected immediately at Essex Hall. The price in this country will be 5s. net, or by post 5s. 6d.

CONGRATULATIONS to Professor Arthur Dendy, D.Sc., who for the last three years has been Professor of Zoology at King's College, London, on his election as a Fellow of the Royal Society. A son of the late

Rev. John Dendy, B.A., Mr. Dendy was educated at the Manchester Grammar School and Owens College, and has held scientific appointments in the British Museum, in the University of Melbourne, and in New Zealand. He was Professor of Zoology in the South African College, Cape Town, for two years prior to his appointment at King's College.

"THERE are many names of great leaders and warriors upon our Roll of Fame, but in coming ages none will shine brighter, none will be surrounded with a more brilliant halo, than that of Florence Nightingale." Such were the words of the City Chamberlain at the Guildhall on Monday, when he handed to Mr. Shore Nightingale, a nephew of the "Lady of the Lamp," the scroll of the Freedom of the City which had been granted to her. It was characteristic of Miss Nightingale that at her request the scroll was enclosed in an oak instead of a gold casket, and that it was accompanied instead by a cheque for £100 to be devoted by her to some beneficent purpose.

THE outstanding news this week in connection with the Licensing Bill, which is being discussed with vigour, not to say fury, is the support the Bill has received at the "very large meeting" on Tuesday of the Central Committee of the Church of England Temperance Society. At this meeting nearly a score of prelates, including the Archbishop of Canterbury, were present, and although there was dissent from one or more of the resolutions passed, the critical point of support or non-support was carried in favour of the Bill by three to one. We may express gratification at this decision without implying surprise. The amazing thing is that any responsible servants of religion could withhold a "general support," which is all that the resolution asked for, from a measure of such a character which, according to the testimony of the meeting, "is in the main framed on the lines advocated for many years" by this Society and "embodied in Bills" promoted by it. Subject to an extension if the period of fourteen years appears on examination to be unreasonable, the meeting supported the principle of a time-limit for compensation, and "the ultimate resumption by the State of the full monopoly value attaching to licences as such." It was suggested that a certain differential treatment should be given in favour of "old licences," and, what is more important to notice, the Society recommends a "very considerable" strengthening of the regula-

tions as to clubs, the application of the provision restricting Sunday hours to London as well as elsewhere, and the statutory (instead of permissive) exclusion of children from public-houses.

THESE resolutions show that the Bill has been very carefully considered; its weak points are noted, and room is discerned for adjustment in details. But there is, happily, no hesitation about the main principles, and the chances of the Bill becoming law are greatly strengthened by this declaration, which is all the more welcome as being made in the teeth of the heated and often unscrupulous charges brought against the proposed legislation. Our own columns have shown in little what is going on at large all over the country, and this week's issue contains but a sample or two of the correspondence that reaches us on the subject. We refer in our leading article to the chief features of the Bill, and we strongly recommend all who are interested—and who is not?—to get a copy of Mr. Asquith's speech, which, together with a synopsis of his proposals, may be had for three halfpence, post free, by writing to the Liberal publishing depôt at 42, Parliament-street, S.W.

TO one letter which we publish to-day we may be excused for referring specially. Mrs. Armstrong makes an appeal peculiarly touching to many of us who know the immense and truly self-sacrificing efforts put forth in the temperance cause by her husband, and who acutely feel at this juncture the very great loss we sustained in his going from this battlefield of life. As it is in connection with a remark of ours last week, concerning the part our National Unitarian Temperance Association should take in these stirring times, that Mrs. Armstrong has written, we may at once say (though it can hardly be necessary) that our own feeling is precisely with her in the plea that Unitarians shall not leave the burden of this conflict to the officials of this, or any society. If ever there was a "privates' war" this is one. Leaders we get or lose as God grants or takes away, but the work of driving home the facts to the minds of neighbours, friends, classes, and congregations remains open to us all; and in the presence of such tactics as are employed by "the trade" all over the land, there surely needs no second summons to be alert and active.

THE Vicar of St. Luke's, Camberwell (the Rev. Hugh B. Chapman), has written a letter to the *Daily News* (March 18),

which we should like to quote entire. After 23 years spent in this parish of Peckham, he declares:—"Drink is the pest of South London, and if the electors of Peckham wish for an object lesson let them visit our workhouses, which are crowded with its victims, or let them learn that in 19 cases out of 20 where relief is applied for, the trouble is not traceable to lack of work so much as to surplus of alcohol. The Church is doing her best, God knows, and under the leadership of the Bishops is fighting a brave battle, for which she needs no praise, but I for one cannot and never will understand how so-called patriots and Englishmen should tempt our men and women and virtually rob them of their wages every Saturday night whilst the children have to suffer." When earnest and devoted men are moved thus, it may appear strange to men who look on this matter simply as one of commercial loss or gain. "Let those talk," he says, "who have lived with the results of this evil, and have passed years cheek by jowl with drunkenness, till it appears responsible for well-nigh all the misery and all crime which abounds." He does well to be angry.

THE Rev. J. H. Jowett dealt, in his morning sermon last Sunday, with the moral issues of the Licensing Bill. He said that the drinking habits of the people, which resulted, according to Mr. Gladstone, in misery greater than the accumulated calamities of war, pestilence, and famine, were fed and nourished by a ubiquitous trade. The trade had become so powerful that, as Lord Rosebery had said, it would throttle the commonwealth if the commonwealth did not throttle it. A brave bill, framed in the interests of the people's moral health, was before the country. How had it been received by those whose craft was in danger? It had been received as the mine-owners received Lord Shaftesbury's bill, as the shipowners received Plimsoll's bill, as Liverpool received the crusade for the emancipation of the slaves. It had been described in terms of unmeasured abuse. It was Ephesus over again. But Mr. Jowett exhorted his hearers to remain calm, to concentrate their gaze on moral issues, and trust in God.

An interesting experiment in the federation of churches has been made by the Baptists in the Pottery District. Seven churches have been grouped under four ministers. The churches are Longton, Newcastle, Burslem, Stoke, Eastwood Vale, Hanley, and Fenton. The first three are worked by two ministers, the two following by one minister, and the last two by one minister. The number of ministerial Sunday supplies per church, per year, works out as follows:—Longton 44, Newcastle 36, Burslem 24, Stoke 36, Eastwood Vale 12, Hanley 36, Fenton 12. Lay preachers fill up the remaining Sundays. But all the week-night services (presumably one at each church) are undertaken by the ministers. As to finance, ministers' stipends are paid from a central fund to which the federated churches contribute proportionally, and the fund is supplemented by grants from the Baptist

Union and the local Association. Chapel debts are pooled, but each individual church is responsible for its own debt and no more.

THIS federation scheme is controlled by a committee, consisting of the four ministers, two representatives from each church, the secretary of the local Association, and the treasurers of the central funds. The scheme is to be in force for a term of years, during which no church must withdraw, and no minister must be appointed without the sanction of the Baptist Union and the local Association. The scheme has now been in operation more than two years, and is reported to be working remarkably well. "It has answered splendidly, and the churches are all anxious to continue the same." This bold venture in the direction of "circuitising" by a group of congregationally governed churches is well worthy the consideration of some of our own local unions. One very favourable circumstance in the above case is the proximity of the whole of the churches in the group, linked up as are the pottery towns by a network of trams—a condition of things not likely to obtain in connection with any group of our own.

THE Association of Municipal Corporations, including, it is stated, 292 towns, received this week the report of its Council, which states that it is calculated that over £18,000,000 has been spent in street improvements and the acquisition of open spaces in towns, and that it is estimated that £13,665,753 might have been saved to the ratepayers if the local authorities had been able during the last thirty years to exercise foresight in the development of their districts. The town planning scheme adopted by the Council requires that local authorities should have power to regulate the number of houses per acre that may be erected, to purchase land by agreement, or by compulsion, within or without their own district, to borrow such sums for the purpose as the Local Government Board may sanction, to sell or let land for building or other purposes, and to appoint joint committees with adjoining districts to carry out the provisions of the proposed Act.

WE regret to record the death of Professor Gustav Oppert, of Berlin, on the 17th inst. Of Jewish parentage, he was born in 1836, and in 1870 came to this country, and while assistant at the Bodleian Library at Oxford he catalogued the collection of Hebrew MSS. For a short time he was under-librarian at Windsor Castle, and then for more than twenty years Professor of Sanscrit in the University of Madras. In 1895 he became Professor of the Indian Aryan and non-Aryan tongues at Berlin. Professor Oppert had been for many years a subscriber to the British and Foreign Unitarian Association, and was in Boston in 1900 at the formation of the International Council.

Oh what is heaven but the fellowship
Of minds that each can stand against the
world

By its own meek and incorruptible will.

Emerson.

THE EYES OF A FOOL ARE IN THE ENDS OF THE EARTH.

"Do you never travel in foreign lands nowadays?" I asked the Don.

"I have wandered but little of late years," he replied, "and that for two reasons. The first of these is that I am getting old, and as years increase the gigantic energy which possesses a man in his youth begins to abate, his limbs get stiff, and sitting still becomes as great a solace to him as kicking up his heels was in days gone by. The truth of this you will discover for yourself in good time. The other reason why I incline to abide near home is a matter of the mind, which I can best explain by recalling an adventure with one of your fellow-countrymen with whom I once travelled to the Mountains of the Moon—those in Africa, I mean. One day, as we walked our horses side by side for greater ease and for conversation, my companion remarked, 'We are seeking the Mountains of the Moon. Were they favoured with a less extravagant name, and of easy access from our homes, we might not now be bent on exploring them; but there is one thing for which they are renowned which, for my own part, I do greatly desire to see, and that is, the Basket of Fools' Eyes.'

"Indeed," I exclaimed, with laughter, "I have never heard of that before. Pray tell me more."

"I know, at present, little more than you do yourself," he answered; "but from what I have been able to learn, we are likely to be put to no little difficulty and danger before we reach the Distant Valley in which it is to be sought. Nevertheless, it is generally acknowledged that all who set out on this expedition are impelled by the desire to behold things unlike anything they have ever seen before."

"So it proved with us. But to begin with, we had totally miscalculated the distance, which proved at least as long again as we had anticipated, while the expense of the journey exhausted our resources. 'The region,' my companion continued, 'is reputed the most wonderful in all the world. Nothing that grows in our own climes deserves to be mentioned beside the flowers and fruits of that romantic vale. Its glades are infested by no pestilent flies or vapours, its soil is amazingly fertile, its rocks are of crystal, and the streams that water it have peculiar health-giving qualities.'

"But what of the Basket of Fools' Eyes?" I asked.

"I only know," he replied, "that certain persons who travel thither from great distances are said to lose their eyes on their arrival, and that these are cast into a large receptacle made of wicker-work."

"At this point we were overtaken by another pilgrim to this wonderland. He was attended by a servant, and looked thin and ill. He informed us that he had come a journey of many hundreds of miles by sea and land in the hope of recovering his shattered health by drinking the waters of the Diamond Brook which flows through the Distant Valley. To his inquiry what was our pursuit, we told him that it was to see the famous scenery and to become acquainted with remarkable objects and creatures such as are not to be found in our native countries.

"Soon after this we fell in with certain wayfarers who were returning from this strange and notable region. They were mostly disinclined to talk, and seemed disappointed with their experiences; and what struck us with no little astonishment and misgiving, they were in many cases deprived of one eye. As we did not feel justified in expressing our curiosity, and as they did not incline to tell us anything of the cause, we remained for the present ignorant of what disaster had befallen them; but we thought ominously of the Basket. Finally, we ourselves reached the land of promise. Our minds were inflated with great expectations of what we should behold. The sick man had endured the hardships of the journey with great fortitude, for he put all his faith in the medicinal powers of the streams of the valley. But as the days passed we grew less and less enthusiastic. The land seemed no fairer, the water no fresher, the air no more fragrant than that of our native lands. Indeed, in our own hearts, we began to tire of our surroundings and to wish to return. Now our own familiar shores appeared the more desirable. But first we must needs see the Basket of Fools' Eyes, if in truth such an object existed at all.

"We were directed by the natives of that region to the Witless Cavern, and found it was as we had been told. A gigantic crate stood in the innermost recess of this grim and doleful place, about which the bats flittered or hung head-downwards from the rocks. The ancient wight who sat as guardian at the entrance told us that the vessel in that gloomy cranny contained the eyes of persons who, ill-content with their own abodes, had fled to these parts in the vain hope of finding here nothing but what was fair and romantic and invigorating; but unless they could offer sufficiently good reason in defence, before they left they were forced to pay toll with one of their eyes. The sick man had himself to suffer this penalty, and was bidden to return to his own country and seek there for the River of Health. He was instructed to dismiss his man-servant, on whom he depended for everything, as though he were his mortal enemy, and to dig in search of the vital spring in his own garden. My comrade and I barely escaped with our eyes in consideration of our youth, and of a singular vow which we consented to take, which bound us to use our vision to good purpose for ten years within a mile of our own doors.

"For some years I lost sight of my English friend; when at last I heard of him, it was to the effect that he had made a profitable exercise of his vow by editing a journal which he styled *The Doorstep*, the aim of which was to bring to light the extraordinary qualities of the plants, animals, minerals, and people which are to be found within a few yards of everybody's door, together with the recent and remarkable discovery of health and happiness in the pursuit of this quest, and of the Diamond Brook which flows in every direction close beneath the surface of the earth. That is why the sick man was told to dig in his garden.

"I do not know," remarked the Don, "whether you regard such a narrative

as trivial. Once I should have laughed at it myself, but since my journey to the Mountains of the Moon, I have been more disposed to exercise a curious mind on the creatures about my own doorstep."

I ventured at this point to interpose the observation that I had read of one of our philosophers who, from the seeds he had found in the mud on a dead bird's foot, had raised a bed of flowers.

"A philosopher, in truth," said Don Esparto, adding—"but it is time to go in and sup. I have been invited by a wealthy friend to accompany him to Madrid tomorrow to witness a bull-fight. It will be a magnificent spectacle, but it is cruel. By preference I shall attend the wedding of the daughter of my neighbour the muleteer, a poor but honest man; so, between you and me, I have made the girl a present of her wedding dress. I shall miss her, for ever since she could walk she has made me play with her and tell her stories."

H. M. L.

I BELONG to the Universal Church; nothing shall separate me from it. In saying this, however, I am no enemy to particular churches. In the present age of the world, it is perhaps best that those who agree in theological opinions should worship together; and I do not object to the union of several such churches in one denomination, provided that *all* sectarian and narrow feeling be conscientiously and scrupulously resisted. I look on the various churches of Christendom with no feeling of enmity. I have expressed my abhorrence of the sectarian spirit of Rome; but in that, as in all other churches, individuals are better than their creed; and, amidst gross error and the inculcation of a narrow spirit, noble virtues spring up, and eminent Christians are formed. It is one sign of the tendency of human nature to goodness, that it grows good under a thousand bad influences. The Romish Church is illustrated by great names. Her gloomy convents have often been brightened by fervent love to God and man. Her St. Louis, and Fénelon, and Massillon, and Cheverus; her missionaries, who have carried Christianity to the ends of the earth; her sisters of charity, who have carried relief and solace to the most hopeless want and pain; do not these teach us that in the Romish Church the Spirit of God has found a home? How much, too, have other churches to boast! In the English Church we meet the names of Latimer, Hooker, Barrow, Leighton, Berkeley, and Heber; in the Dissenting Calvinistic church, Baxter, Howe, Watts, Doddridge, and Robert Hall; among the Quakers, George Fox, William Penn, Robert Barclay, and our own Anthony Benezet, and John Woolman; in the Anti-trinitarian church, John Milton, John Locke, Samuel Clarke, Price, and Priestley. To repeat these names does the heart good. They breathe a fragrance through the common air. They lift up the whole race to which they belonged. With the churches of which they were pillars or chief ornaments I have many sympathies; nor do I condemn the union of ourselves to these or any other churches whose doctrines we approve, provided that we do it without severing ourselves in the least from the universal church.—*Channing*.

PRESENTATION OF THE PORTRAIT OF PROFESSOR UPTON.

His portrait, subscribed for by a number of friends and old pupils, and painted by Mr. Leslie Brooke, was presented to Professor Upton at Manchester College, Oxford, on Monday evening, together with the following address:—

To the Rev. C. B. UPTON, B.A., B.Sc.

DEAR MR. UPTON,

A number of your old friends and pupils, whose names are given below, desirous of expressing to you their affectionate reverence, beg you to accept the portrait for which you have been kind enough to sit.

We owe you much for wise utterance by the spoken and the written word. We have learned of you searching lessons concerning the secrets of the soul. Above all, you have shown us how to confront great problems with a fearless patience and a loving trust; and you have lived the truths that you have taught.

For the privilege of your friendship we shall always be grateful; and we pray that in the coming years you may be enabled to maintain the serene and cheerful spirit which has supported so many of us in duty and faith.

We are, dear Mr. Upton,

Faithfully and affectionately yours,

Rev. W. E. Addis.	Rev. P. M. Higginson.
Rev. Neander Anderton.	Rev. L. P. Jacks.
Miss Bayle.	Henry Jevons.
James Beard.	C. W. Jones.
Mrs. Beard.	Prof. Henry Jones.
Rev. W. C. Bowie.	Rev. T. Lloyd Jones.
Rev. S. S. Brettell.	Rev. A. Macdougall.
Rev. S. A. Brooke.	Manchester College
L. Lionel Briggs.	Students (1908).
Rev. Dr. Carpenter.	Mrs. Russell Martineau.
Rev. C. C. Coe.	Miss G. Martineau.
Rev. J. M. Connell.	Miss E. Martineau.
Rev. Gordon Cooper.	Prof. J. Muirhead.
John Cotton.	Frederick Nettlefold.
W. C. Coupland.	Rev. J. E. Odgers.
Rev. V. D. Davis.	Prof. Pringle-Pattison.
Rev. J. Tyssul Davis.	Rev. C. J. Poynting.
John Dendy.	Ion Pritchard.
Rev. H. E. Dowson.	Miss Pritchard.
Rev. Dr. Drummond.	Charles Raworth.
Mrs. Eagleston.	Rev. T. Robinson.
Rev. E. G. Evans.	H. Sarkar.
Rev. G. Evans.	Prof. James Seth.
Rev. T. B. Evans.	Rev. E. R. Shippen.
Rev. R. P. Farley.	Miss Toulmin Smith.
Rev. F. K. Freeston.	Rev. H. S. Solly.
Rev. E. I. Fripp.	Rev. S. A. Steinthal.
W. Geldart.	Rev. C. J. Street.
Mrs. Geldart.	Rev. A. W. Timmis.
Miss Geldart.	Rev. J. M. Lloyd
Rev. A. Golland.	Thomas.
Rev. H. Gow.	Rev. E. L. H. Thomas.
Rev. Alfred Hall.	Rev. Hermann Thomas.
Rev. W. C. Hall.	Rev. Alfred Thompson.
Rev. F. Hankinson.	Rev. A. Thornhill.
Rev. J. Harwood.	Rev. Dr. Warschauer.
Rev. R. T. Herford.	Rev. W. Whitaker.
Prof. G. Dawes Hicks.	Rev. P. H. Wicksteed.
Miss H. E. Higginson.	Rev. J. Worthington.

Oxford, March 16, 1908.

The presentation took place in the Senior Common Room, the Principal, Dr. CARPENTER, presiding. The portrait was on an easel, and on the mantelpiece was a copy of the admirable photograph taken by Mr. W. E. Gray. Mr. Upton sat in an easy chair close by. Mr. Leslie Brooke the artist, was also present.

Dr. J. EDWIN ODGERS made the presentation on behalf of the subscribers. That place would have been more fitly occupied, he said, by their dear friend, Dr. Drummond, but he was unavoidably absent in Ireland. (Dr. Drummond and Mr. Upton were fellow-students in the college fifty

years ago, and afterwards for many years professors together.) They rejoiced in that opportunity, Dr. Odgers said, of giving utterance to the love and esteem in which they held their friend. Those who had known Mr. Upton in his student days, those who had been comrades with him in the ministry, and the greater number of those who had been indebted to him as a professor, joined in that testimony to the value of his friendship and the purity of his influence. He was a pattern and inspiration to them all in the way in which he had maintained an unflagging interest in those studies which were the pursuit of his youth. His sympathy and help had been generously offered to generations of students, who had brought to him their difficulties, and had reason always to rejoice in the guiding lines he had drawn for them, and the clear insight he had been able to impart. They remembered gratefully the genial hospitality of his home, and in that expression of their friendship desired to associate his sisters with him. Beyond the advantages of his teaching and the philosophical doctrine he had imparted, the memory of conversations with him in the quiet of his home remained among the most cherished possessions of numbers of young men, who would always look back to him as one of the most stimulating of teachers and most genial of companions. They rejoiced that an adequate memorial of him would remain to be seen by those who should come after him. On behalf of many friends he asked Mr. Upton's acceptance of the portrait, and in doing so warmly congratulated the artist on the success of his work, and expressed their gratitude to Mr. Jacks also for all that he had done in the matter. Dr. Odgers then read the address and the appended names.

The Rev. L. P. JACKS said that he had received a great number of letters from friends who were unable to be present, and he read a few extracts.

Dr. G. DAWES HICKS wrote that engagements at University College made it impossible for him to be present, and added: "Otherwise nothing would have been more congenial to me than to have participated in the proceedings of to-morrow. No one has a deeper respect and regard for Mr. Upton than I have. His has been a whole-hearted devotion to the pursuit of philosophic truth, and those of us who are engaged in the same quest can never forget what we owe to him."

Professor PRINGLE-PATTISON, of Edinburgh, wrote: "I have a special bond with Professor Upton, for he it was whose report to the Hibbert Trustees led them to publish my first book, 'The Development from Kant to Hegel.' Besides this tie of 'piety,' I have the greatest respect and admiration for his philosophical work in his Hibbert Lectures and in his account of Martineau's philosophy, in which sympathy and criticism are so admirably mingled. And no one can fail to appreciate the modesty with which he everywhere puts forward his views. I should have been very sorry to be left out of the band of friends on such an occasion."

Mr. JAMES BEARD wrote: "Charles Upton was to my boyish years the elder brother, the sympathetic friend, the most active mental stimulus. Nor have the

years brought much change in these respects. . . . He is so genuinely modest a nature and so far from a self-advertiser that only those who know him intimately are aware of the strength and sweetness that are in the man, though they may pay tribute to the commanding intellect of the philosopher."

Miss GERTRUDE MARTINEAU wrote: "As to the portrait, we think it is *very* good, and the more I looked at it the better I liked it."

The letters all alike expressed, he said, the respect, veneration and affection which they felt for their dear friend. He had never done anything in his life that had been a greater pleasure than arranging for that portrait. He concluded by presenting a number of the photographs of the portrait to Mr. Upton's sisters.

Professor UPTON acknowledged the gift with warm gratitude, in a speech which we must not attempt to report. That college, he said in conclusion, was his *Alma Mater*, to which he owed what little power he had in the teaching of philosophy, and there the best days of his manhood had been spent. On the walls of the college were portraits of those eminent men to whose friendship and inspiration he owed what had been most precious in his life. And he begged that his portrait, also, might be allowed a humble place on those walls. He should then feel one more obligation to the institution to which he already owed more than he could tell.

* The Rev. HENRY GOW accepted the portrait on behalf of the college, and in doing so expressed their deep regret that the Rev. H. Enfield Dowson, the chairman of their committee, had been prevented by illness from coming to Oxford, as he had intended, and that Mr. Worthington also could not be there. Mr. Gow spoke with the affection of an old student of Mr. Upton, and said they would feel it an honour to have his portrait, with those of other revered professors and teachers, in the college. They accepted the gift with heartfelt thanks.

IMPOSTURE.

* SIR, —Through the thoughtfulness of the Rev. J. Collins Odgers, of Liverpool, I am informed of an impostor, who is representing himself as a brother of mine. When I state that I never had a brother, I feel that I have said enough to warn all whom it may concern against a mendacious applicant.

A. N. BLATCHFORD.

Bristol, March 18, 1908.

PURITY of heart and life, Christ's spirit of love towards God and man, this is all in all. This is the only essential thing. The church is important only as it ministers to this; and every church which so ministers is a good one, no matter how, when, or where it grew up, no matter whether it worship on its knees or on its feet, or whether its ministers are ordained by pope, bishop, presbyter, or people; these are secondary things, and of no comparative moment. The church which opens on heaven is that, and that only, in which the spirit of heaven dwells.—*Channing.*

HEGELIANISM AND COMMON SENSE.

SIR,—Mr. Gow has given a wholly unexpected turn to the argument, by boldly identifying himself with the lamb and me with the tiger. If Mr. Gow's comparison of himself to the lamb is to hold good, we must suppose that he refers to some breed of fighting lambs, hitherto unknown to naturalists, whose habits differ considerably from those of the little one which Mary had. Among lambs of this sort the tiger may have some difficulty in procuring a dinner. At all events I do not feel quite comfortable in playing the tiger's part in such company, and with your leave, Sir, I will change the metaphor.

I think your readers will not envy the position in which I found myself on reading your last issue. Not only have I to deal in front with Mr. Gow, who has now unmasked his batteries, and is pelting me with shot and shell, but I am aware of a very dangerous force gathering on my flank, led by that indomitable veteran whose granite fortress no man yet has been able to reduce. It is true that for the moment Professor Upton's guns are trained in another direction; but, as I read his letter this morning, their booming seemed to grow nearer, and I fancied that one or two big shot came whizzing my way. Nor is that all. Other forces are rumoured to be hovering in the neighbourhood—forces of unknown proclivities and apparently not in the best of tempers. If these should join the fray they will strike wherever they see a head.

There are a few minor points in Mr. Gow's letter in regard to which, if space permitted, I should like to offer him a little explanation. I should like to explain, for instance, that the hair-shirt of the Hegelian at which he mocks is worn, to some extent vicariously, in expiation of the sins of common sense. For the Hegelian, like Mr. Gow, has some measure of common sense, though not so much; and the little that he has needs to be chastised. There are other matters, also, in regard to which Mr. Gow will some day have to pick a bone with me. With these, however, I will not trouble your readers, but go straight to the essential thing.

And the essential thing is the question of free will. Mr. Gow does not disguise the fact that he has criticised my articles and answered my letter in the interests of the doctrine of personal responsibility, a doctrine by which he rightly tells us good men must always stand firm. Let me assure him of what, perhaps, he will find it hard to believe—that it was in the interests of the same doctrine that I wrote both the article, and the letter. There are some of us who, while we attach the same importance to personal responsibility that Mr. Gow does, are yet of opinion that the method by which he and his friends are seeking to defend it not only fails as a defence, but actually surrenders the whole position into the hands of an ever-watchful and aggressive foe. There is a way of defending personal responsibility which is more fatal than any attack; and this seems to us to be the way which Mr. Gow and his friends have adopted.

To the brink of this perilous bog—the free will controversy—Mr. Gow has led me on. It is the recognised place of execution for all philosophies, and in bringing me

hither it may be that Mr. Gow has led me to my doom. Who plunges into these slippery depths will find little that is solid to tread upon, save the empty skulls of previous adventurers who have perished miserably in the attempt to cross. Gladly would I find a way round, were it possible. But on all hands, and interminably, I discern only the outline of the dreadful waste, and I must either go forward or retreat. Already I foresee myself foundering in the deep places, helped to my ruin by thunderbolts from the rear. Before taking the fateful plunge, however, I must beg a few days' grace that I may make my philosophic will, say good-bye to some old friends, and give the finishing touches to the April *Hibbert*. Next week I will attempt the passage.

Che non lascio giammai persona viva.

Meantime, dear Mr. Editor, *moriturus te salutat*.

L. P. JACKS.

RELIGION: SOCIALISM: TEMPERANCE.

Two sermons, bearing the titles, "Religion and Socialism" and "Religion and Temperance,"* preached in the Old Meeting House, Dudley, by the Rev. Alfred Thompson, have just been published. An unfortunate interest attaches to them, as the opposition which they aroused on the part of some members of the congregation contributed largely to the subsequent resignation of his pulpit by Mr. Thompson.

The appeal throughout in these two addresses is to principles common to almost all religiously-minded men and women; to moral forces which underlie all politics, that is, the science of a finer and better policy; to a humanity which desires the benefit of its fellows and seeks no selfish or party ends. Granted that there are different ways of making these appeals, in all justice it must be said that with the exception, perhaps, of one unfortunate phrase mentioned later, there is nothing in these two sermons which should have offended the sense of fairness even of one who could not see eye to eye with the preacher, and who did not adopt his conclusions.

Indeed, in the sermon on Temperance, Mr. Thompson's appeal to the members of the trade itself shows an appreciation of the fact that there are conscientious, good-intentioned members of the trade, a concession to the opposition which is comparatively rare among temperance reformers. He says to them: "Are you quite sure that some of these evils which you are so eager to remedy by your charity are not the direct outcome of your industry? . . . Would it not be better to sell your liquor under stricter vigilance and with a greater regard to the public good, even though to do so would mean that, here and there, you sold less? Would it not be better to lose £50 thereby than to give £50 to a charity? I ask the liquor magnates to begin their philanthropy in the public-house." He deliberately disclaims discussion from the pulpit of particular measures of legislation. "This is not the place," he says, "to indicate the particular parliamentary

measures desirable." "But I want," he goes on, "to say broadly that we can help this movement by doing everything in our power to remove temptation out of the way of the working-man, whom I mention specially, not because he is the worst sinner, but because he is the worst sufferer." It is a sure instinct that leads him to say at the outset that "religion and temperance are allies. The cause of religion is the cause of temperance, and the cause of temperance is the cause of religion."

On the subject of Socialism he is on more controversial ground, but even here the appeal throughout is to a higher ethical attainment on the part of the individual, to be reached through better social and economic conditions of life. "Socialism," he rightly says, "desires no sudden subversion of the social order, but the gradual socialization of our institutions and industries, and so far from desiring to crush the individual, it is the grand aim of Socialism to establish the individual, not by allowing him to set up his will against the will of the community, but by showing him the more excellent way of merging his will in the will of the community, even as Christ desired 'that they all may be one, as Thou, Father, art in me, and I in Thee.'"

The dire necessity of the proclamation of such a gospel is well put by Mr. Thompson. "What is it to be poor, not respectably poor, but miserably poor, as thousands are in Dudley? It is to begin life disinherited. It is to be born in a squalid chamber, improperly attended, improperly fed, from the first. It is to grow up haphazard; meals snatched irregularly, incessant errands to be run, odd jobs to be performed, and heavy burdens to be carried; to hear vile language and to see hideous sights, always to go to bed too late, and always to rise too early. It is to be always tired. It is to begin hard manual toil while the ill-nourished body is still struggling towards maturity. It is to become familiar with the gin-palace, the pawnshop, and the criminal. It is to lose the bloom of innocence before the spring sunshine has wakened into song the birds and flowers. It is to discover many mouths to be fed on a weekly wage not more than enough for two. It is to crawl to work when the body is sick, and the heart faint, and the foot sore, and the brain whirling; to dread each morning the 'bull' or the caller-up as a summons afresh to the prison house of labour. It is to fear a breakdown as the ruin of home—such as it is. It is to return hungry, hopeless, and penniless after a day's tramp for work, and day after day gradually to exhaust in the search for labour the strength which will be needed for its performance when found, if found it ever is. It is to hear in the wild winter wind the wolf at the door, and to see in the white drifting snow the spectre of want. It is to see wife and child pine and droop for lack of food and fresh air, to sit impotently by their sick beds, and to know that a month by the sea or a little extra nourishment—for which there are no funds—would have saved their lives. To be poor? It is never to know a thousand comforts and attentions and tender

caresses which the rich take as a matter of course. It is to know nothing of 'youth's sweet-scented manuscript,' nor of 'love's young dream,' nor of 'thoughts which do often lie too deep for tears.' It is to have no happy past, no secure present, no hopeful future—no God, no Saviour, no heaven—to grovel at last to the lowest instincts, to drown remembrance in drink, and to sink to an unhallowed grave, 'unwept, unhonoured, and unsung.'"

That this is not overstated, those who know life as it is lived in the large cities and towns of this, the wealthy and prosperous country of Great Britain, are well aware. It is the sense of this state of things which no doubt prompted the phrase we have before mentioned, which reads to us as being exaggerated: "Where, if you searched the wide world over, would you find a social order which so emphatically gives the lie to all those truths which were so dear to the heart of Jesus Christ, as the present social order of Britain?"

But, overstated as this no doubt is, its realisation of the fact that whether relatively worse than others it is absolutely wrong and a terrible reproach against the nation which permits it to continue, is true, and the underlying truth of the charge against the existing social order will excuse in most minds its relative exaggeration.

Two thoughts suggest themselves as a result of the perusal of these sermons: first, that it is a matter of great thankfulness that so many of our churches—ministers and people alike—are giving earnest and sympathetic consideration, not only to alleviating the sorrows and distresses of their poorer brethren and sisters—this a proportion among them have always done—but to deal with the causes, social, political, economic, as well as moral, which produce these evils and distresses; second, that any religious community or congregation which refuses to recognise that these are matters vitally connected with the religious life they exist to cultivate, is bound to suffer in its essential existence; that the neglect of them means the stifling and suffocation of the breath of life, without which neither the dry bones of even a heterodox theology, nor the lifeless forms of even puritan praise and prayer, can be of any value to the soul of man, which craves life, "more life and fuller," and that this fuller life can only find its fitting expression when it concerns itself with the winning of a similar fullness of life and of all that life means for all our brethren and sisters—"all sorts and conditions of men."

RICHARD ROBINSON.

THE Rev. Eugene R. Shippen, who has been preaching and lecturing in Scotland with much acceptance, preached on Sunday at Cheltenham two strong Unitarian sermons, and the evening sermon on "Unitarianism: its name, traditions, principles," was well reported in the local press. Mr. Shippen, we understand, is about to return to America. His brethren there will be glad, but we had hoped to have him a little longer over here.

* Williams Bros., Dudley. Price, 1d. each.

MANCHESTER AND DISTRICT ASSOCIATION OF PRESBYTERIAN AND UNITARIAN CHURCHES.

THE annual meeting was held in Manchester, on Saturday, March 14.

There was service in Cross-street Chapel in the afternoon, conducted by the Rev. E. W. Sealy, of Blackburn, who preached from some of the opening verses of I. Cor. X. 1-12, ending, "Wherefore let him that thinketh he standeth take heed lest he fall." The sermon dwelt with great earnestness on the master-motives of the religious life, and the call to the minister to go forth, though in his own weakness, yet in divine strength, to appeal to men to cultivate the religious faculty, giving heed to the voice within and its application in action. Mazzini was quoted with his doctrine of life as a mission, and duty its inward law, with love, truth, and justice; and from this the preacher passed to the affirmation of God's love and God's truth as infinite. A changeless creed, he said, must hamper the pursuit of truth. Unitarians were drawn together by natural sympathies without bigotry or superstition. Their aim was to realise the universal church of freedom and brotherly kindness. It must be remembered, however, that the church was only part of the great social organism, and its value was to be found in its contribution to the good of the whole. They must take careful measure of the democratic spirit of the age. "What hath he done?" was the great question. That divine question the church must face.

There was a fair congregation, and a collection was made for the funds of the association.

Tea was afterwards served in the Lower Mosley-street schools, and the evening meeting was then held in the Memorial Hall, where the attendance increased as the evening proceeded.

The PRESIDENT (the Rev. CHAS. PEACH) took the chair, and after an opening hymn, welcomed the visitors, and expressed his satisfaction at the increasing interest shown in the work of the Association. He moved the adoption of the report and balance sheet, which had been printed, and were taken as read. The accounts showed a balance of over £400 due to the treasurer, but they expected that to be put right by the coming bazaar. The report of the work done was encouraging. The greater part of the President's address, however, was concerned with other matters. Never before, he said, had the world been more earnestly seeking after righteousness, and he dwelt with great satisfaction on certain movements in our national life, as making for that end—the women's movement, the revival of democracy, and the great change in the spirit of our domestic legislation, dealing with the vital interests of the nation and the welfare of the people at large. Referring to the Licensing Bill, he said it was obligatory on all to bring their whole weight to bear in its support, and then turned to the Education Bill, which he welcomed as an advance on the last.

The adoption of the report was seconded by the Rev. A. COBDEN SMITH and unanimously agreed to.

Mr. W. SIMPSON, who seconded the adoption of the accounts, referred with gratitude

to the services rendered by the treasurer for many years to the Association.

Mr. Councillor WIGLEY moved the following resolution, of which notice had been given by Mr. Richard Robinson:—

"The members and friends of the Manchester District Association of Presbyterian and Unitarian Churches, in annual meeting assembled, express their gratification with the proposals of the Government contained in the Licensing Bill now before Parliament. They view with great hope the passing of such a measure of social reform, which they feel confident will have beneficial results in the improvement of the moral and spiritual as well as the material well-being of the people."

This was seconded by Col. PILCHER, and unanimously adopted.

Mr. FRED MADDISON, M.P., who was the next speaker, as a representative of the British and Foreign Unitarian Association, told how in early life he had been brought into contact with the teaching of Mazzini, and felt that he had the word of life. To him the social, political and religious question was all one, under the supreme law of duty. And when he looked among the churches, he found that only among the Unitarians could a Mazzinian find rest. There never was a time when there was more need for a direct religious message—which need not be qualified by bad economics. In the church what he wanted was a place of worship, not a political society. The economics of the pulpit were to him an abomination. He wanted a place where the religious nature could be cultivated. But then the churches must be living forces for righteousness in the world. Going on to speak of the Licensing Bill, he said there never was a Bill that was less of a party measure. The Education Bill must also be accepted, yet he held to his conviction that of the education controversy there was only one just solution, though in the present state of public opinion it could not be attained. They must go on insisting that when they said secular, it was not with a big S. In conclusion, he said that the attempt to spread liberal religion, with free access of the heart, with no violation of the intellect, was a great cause. Democracy needed to be bathed in the thought of God.

Dr. W. E. A. AXON said that if Unitarianism stood for anything, it was for absolute freedom of honest inquiry and research; that was a great duty and privilege, and a heavy responsibility. They had placed upon them freedom's responsibility and the duty of service. Their doctrine must be turned into life. He was glad to feel that the questions of temperance and education were close to the heart of their people.

The Rev. E. D. PRIESTLEY EVANS, representing the North and East Lancashire Unitarian Mission, reported good news of the churches of his district in the progress of aided churches towards independence, and described their method of encouraging independence funds. They must not expect to gather crowds into their churches. What they must do, was to look after their own young people, then there would be solid growth in their churches.

The Rev. W. COPELAND BOWIE des-

cribed the work of the British and Foreign Unitarian Association, as planned out, at a cost of some £8,000, and declared the determination of the committee boldly to go forward with the work, although their income was still about £2,000 short of what would be required. They were confident that when the country saw the work was being done, the necessary means would be provided. Unitarianism, he said, stood for things that vitally mattered. If they had that which brought strength and joy into their own lives, they must desire to share it with others. Life without religion was a poor and unsatisfactory thing, but there was something worse than that, and it was religion which had lost touch with life. He was convinced that they, as Unitarians, had a sacred trust, and there lay around them a golden opportunity. It was, as Mr. Maddison had said, to bathe the life and thought of the democracy in the life of God. If the thoughtful working men of the country were to be brought back to religion it must be by something on the lines of the faith they held.

The Rev. N. ANDERTON then moved a comprehensive vote of thanks, and the meeting was brought to a close.

LIVERPOOL DISTRICT MISSIONARY ASSOCIATION.

THE annual meeting was held at the Ancient Chapel Meeting room, Liverpool, on Saturday, March 14, the president, the Rev. J. Collins Odgers, in the chair. The report of the committee and the statement of accounts had been printed and circulated beforehand.

The PRESIDENT, in moving the adoption of the report and accounts, spoke in very hopeful terms of the work of the Association. He had visited during the past year several of the churches and missions, and was much impressed by the vigorous life exhibited. Those who had been present at the Rev. R. P. Farley's farewell at St. Helens were struck with the deep feeling expressed by various members of the congregation regarding the intensity of the religious life that had been fostered by Mr. Farley, in addition to his well-known work in social reform.

Mr. PHILIP H. HOLT, in seconding, said that he had read the interesting reports at one sitting and had been struck with their general tone of cheer and hope. The position of their missionaries was an arduous one, but the work was still very much needed. He cordially approved and supported the work of the Association.

Mr. C. SYDNEY JONES moved the second resolution: "That in receiving the reports of the Rev. J. Morley Mills, Rev. H. W. Hawkes, Rev. R. P. Farley, Rev. J. B. Higham and Mr. D. Hoole, the members of this Association record their sense of the great importance of the work for the support of which they are largely responsible, and their earnest sympathy with those who are practically engaged in such efforts to extend the influence of a liberal religious faith and life. They are glad to know of the good work accomplished at Hamilton and at Crewe." He heartily concurred in Mr. Holt's reference to the German professor who had declared that the Unitarian position was the only possible Christianity to obtain in the future, and emphasised the necessity for missionary work.

The Rev. H. D. ROBERTS seconded, and the ministers spoke in reply.

Rev. J. MORLEY MILLS referred to the many interests—not forgetting the financial—of their supported churches. If the ministers were freer from the monetary consideration they would then have so much the more opportunity and energy for furthering the religious work. He felt that such districts of Liverpool as Waterloo, Walton, and Kirkdale ought to be tapped, and if he had a curate it might be possible from Bootle as working centre.

Rev. H. W. HAWKES spoke in a much more hopeful strain, he confessed, of the prospects of West Kirby. They were considering the desirability of securing a plot of land—which a friend had expressed the intention to buy at his own private risk—on which a small but neat and comfortable chapel could be built. Further, that an anonymous donor had given £50 as a “nest egg” towards the building, and he thought that £700 would suffice to erect such a building as would be justified by their modest undertaking, leaving sufficient room for a larger building in the future.

Rev. J. B. HIGHAM spoke of the pleasure he had in the work of the Association at St. Helens, and Mr. D. Hoole said that at Garston they were still negotiating for a hall in the midst of their people.

The election of the committee was moved by the Rev. J. C. HIRST and seconded by Mr. A. S. THEW.

A vote of thanks to the chairman, moved by the Rev. H. FISHER SHORT, who gave an interesting account of the work at Crewe, and seconded by the Rev. J. L. HAIGH brought the meeting to a close.

THE CHILDREN'S COLUMN.

THE AMERICAN ABOLITIONISTS.

III.

In May, 1836, a meeting of women from various states was held at New York, to express their horror of slavery, and their determination to do their utmost on behalf of the slaves. They resolved: “That whereas our fathers, husbands, and brothers have devoted themselves to the rescue of the enslaved, at the risk of ease, reputation, and life, we, their daughters, wives, and sisters, honouring their conduct, pledge ourselves to uphold them by our sympathy, to share their sacrifice, and to vindicate their characters.”

In New York and Philadelphia, as well as in Boston, there had been riots, and about forty houses, belonging to coloured people, were destroyed. The mob entered the house of Mr. Tappan (who had paid Garrison's fine some years before), threw the furniture out into the street, and made a bonfire of it. Ladies and gentlemen were insulted in the streets for being Abolitionists. Sometimes their tradesmen refused to supply them; sometimes they had letters warning them that their lives were not safe. Children came crying from school, complaining that their schoolfellows had teased or jeered at them, because their parents were Abolitionists, and young men were refused admittance to colleges for the same reason.

Now I will tell you a story of a little girl, seven years old. Her mother saw her quietly crying one day, and asked what was the matter. The little girl

said she was thinking of the sufferings of the negroes, and of what she had heard some one say to her father—that those who used anything made by slaves were partly to blame for the sufferings of the slaves; so she determined she would not eat sugar any more, nor anything made with sugar. And she kept her resolution.

There was a clergyman named Elijah Lovejoy, who edited a newspaper in a slave state. What he saw there of slavery made him an Abolitionist, and he spoke out freely in his newspaper about a cruel deed that was done to a coloured man. So the mob attacked his printing-office, and destroyed his press. He felt that his life was not safe, and he removed to a place called Alton, and set up a newspaper there. But though this was in a free State, it was much visited by slave-traders and others whose occupations inclined them to uphold slavery. When he began again to discuss slavery in his paper, his press was again destroyed by a mob. Twice more this happened, but he would not alter his conduct. He would stand up for freedom, and rebuke violence and wrong though he should die for it. And he began to see that he probably would have to die for it, and that his young wife would be left a widow. You will like to hear part of a letter he wrote to a friend in New York, in October, 1837:—

“And now, my dear brother, if you ask what are my own feelings, I answer perfectly calm, perfectly resigned. Though in the midst of danger I have a constant sense of security that keeps me alike from fear and anxiety. I read the Bible and especially the Psalms, with a delight, a refreshing of soul I never knew before. God has said, ‘As thy day is, so shall thy strength be’; and He has made his promise good. Pray for me. We have a few excellent brethren here in Alton. They are sincerely desirous to know their duty, and to do it; but as yet they cannot see that duty requires them to maintain their cause here, at all hazards. Of this be assured, the cause of truth still lives in Illinois, and will not want defenders. Whether our paper starts again will depend on our friends. So far as depends on me, it shall go forward. By the blessing of God, I will not abandon the enterprise so long as I live, and till success has crowned it. And there are those in Illinois who join me in this resolution. And if I am to die, it cannot be in a better cause.—Yours, till death or victory, E. P. Lovejoy.”

Two or three weeks after this he was summoned before a meeting of the townspeople, and ordered to leave the town. He knew there were people ready to murder him if he stayed, and when he got up to speak, I think he must have felt like the apostles when they were ordered not to speak any more in the name of Jesus, and answered that they ought to obey God rather than men. You shall hear part of what he said. He began by saying that he felt this to be the most solemn moment of his life; that he had no wish to say anything disrespectful to the assembly, but he did not feel that they had a right to decide whether or not he should publish a newspaper in the town; he had a right to do it, and he wanted the magistrate to protect him in that right, and not allow him to be

attacked by the mob. He had offered to give up his newspaper if his friends wished it; but he would not give it up merely because the mob threatened him.

“My rights,” he said, “have been shamefully and wickedly outraged. This I know and feel, and can never forget; but I can and do freely forgive those who have done it. But if by a compromise is meant that I should cease doing that which duty requires of me I cannot make it, and the reason is, that I fear God more than I fear man. . . . God in his providence has devolved on me the responsibility of maintaining my ground here, and I am determined to do it. A voice comes to me, calling upon me to stand fast; and by the help of God, *I will stand*. I know I am but one, and you are many. You can crush me if you will, but I shall die at my post, for I cannot and will not forsake it.”

“Why should I flee from Alton? Is not this a free state? Where can I be safe, if not here? . . . There is no way to escape the mob, but to abandon the path of duty, and that, God helping me, I never will do.”

He said that he had done no harm to anyone, and they had nothing to say against his character, and yet all had become his enemies; but that the time would come when their consciences would tell them he was right; and that he would be most unworthy to be called a Christian if, at such a time, he could forsake the cause of Christ, and refuse to die for him if need be. It was true he had a wife and children, and this made his duty harder for him, for they, as well as he, were endangered.

“Yet think not,” he said, “that I am unhappy. While all around me is violence and tumult, all is peace within. An approving conscience, and the smile of God are a recompense for all that I endure. I enjoy a peace which nothing can destroy. I have counted the cost, and am prepared to offer up all in the service of God. . . . I am commanded to forsake father and mother, wife and children, for Jesus' sake; and the time for this, it seems to me, is come. I dare not flee; should I attempt it, I should feel that the angel of the Lord, with his flaming sword, was pursuing me. It is because I fear God, that I am not afraid of all who oppose me. I here pledge myself to continue the contest, if need be, till death; and if I fall, my grave shall be in Alton.”

A few days after this he was murdered—shot by an armed mob, who attacked his office. So he died, as he expected, in doing his duty. But it was not in vain. The news of his death spread quickly through the country, and people were shocked that such a thing could happen in a Christian country—that a Christian minister could be murdered for doing his duty, and speaking what he held to be the truth.

You have, most of you heard of Theodore Parker, who, when he was a very little boy, learnt to listen to the voice of conscience, when it told him not to kill a harmless toad. His mother told him she hoped that he would always listen to this voice, for it was the voice of God speaking in his soul.

M. C. MARTINEAU.

(To be concluded.)

The Inquirer.

ESTABLISHED 1842.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, MARCH 21, 1908.

THE LICENSING PROPOSALS.

THE vast evils connected with the use of intoxicants are admitted by all. The Majority Report of Lord PEEL's Commission, although drawn up largely in favour of the liquor trade, went so far as to say that a great sacrifice would be justifiable in order to stem these evils. Mr. ASQUITH, in introducing his Bill on February 27, expressly forbore enlarging on this topic. But, lest the "universal admission" to which he referred should be forgotten in the turmoil of a heated political debate, we do well to keep ever before us the appalling facts. They are so appalling that nothing but familiarity could make any nation contemplate them without agony and shame. Degradation of thousands, widespread poverty and disease, immense loss of national resources in life and money—these are the evils that confront us. No half-hearted endeavours are called for in such circumstances. Let justice be done to all reasonable claims, but, above all, let justice be done to the men and women and children out of whose misery and loss the enormous profits of the trade in intoxicants have been so largely made.

Memories are short, and exaggerations and misstatements are many; we may therefore usefully reproduce in brief the principal features of the new Bill. Turning to Mr. ASQUITH's lucid speech, we see that the Bill embodies two main purposes. "The first is an immediate and a progressive reduction in the excessive facilities which are now allowed for the retail sale of intoxicating drinks." In order to effect this reduction, schemes are to be prepared for the different localities by which the number of licensed houses will be limited to a proportion based on the population per acre. In working out the details of this provision many difficult points will certainly arise, but the broad principle is clear, and it is, beyond question, a sound one. The contention has been advanced by "trade" advocates that intemperance is not directly affected by the facilities afforded, and instances are given of places where the number of licensed houses is proportionally large

while the rate of offences is small. It is possible that such cases, or some of them, are as stated, but no one who dwells in any large city or populous district has the slightest doubt on the main issue. If there were fewer temptations there would be fewer victims. The justification of Mr. BALFOUR's Act, from the point of view of the public, is that it aimed at reducing the number of licensed houses in the interests of sobriety; and we are glad to observe that the first-fruits of that Act have been a substantial reduction. If the existence of facilities does not materially affect the evils deplored, Mr. BALFOUR's government must be considered very unwise by its own supporters. But there is one altogether overwhelming fact that takes the whole force out of the contention that fewer licences do not mean less drink. The very brewers who one moment declare that the Bill will "do nothing for temperance" declare the next that their business will be "ruined"!

It is worth while, before leaving this part of the subject, to point out that, even if Mr. ASQUITH's scheme is enacted just as it stands, there will still be "facilities" enough, and to spare, for persons seeking intoxicants. Nearly two-thirds of the existing licences will escape suppression under the proportional rule set up by the Bill. These, it is true, will be subject to suppression later in certain circumstances—if, for example, the licensing authorities consider the public interest best served by the extinction of this or that licence as time goes on. In Wales, also, special powers are to be conferred on the parochial electors by which they may declare further reduction desirable. These provisions certainly add to the hopes that good citizens may entertain of gradually confining this dangerous business within manageable limits; but no one who has observed his fellow-countrymen at all shrewdly will suppose that all England is going to turn teetotal in a year or two. The brewers need not anticipate such a catastrophe either to-morrow or the day after. We only wish they reasonably might.

But there is the second main purpose of the Bill to consider. It is, to quote Mr. ASQUITH again, "the gradual but complete recovery, with due regard for existing interests, by the State of its dominion over and its property in a monopoly which has been improvidently allowed to slide out of its control." Here is the real centre of battle. It is in connection with this that the violent charges of "robbery," "confiscation," and the like are being made by interested parties. How absolutely untenable these charges are is known to every student of the subject; but the public includes many who study but little, and if the licence-holders only shout loud enough they may expect to impress the uninformed. Let us attend to a few very important facts.

More than a quarter of a century ago it was laid down by the judges in the "Over Darwen Case" that the State recognised no vested right at all in any holder of a licence, and this principle was fully established in the highest tribunal in the later well-known case of "Sharpe v. Wakefield." The law, up to Mr. BALFOUR's Act, placed the renewal of a licence absolutely in the discretion of the licensing authority, without compensation in the event of non-renewal. That this discretion very seldom led to the withholding of a licence except on grounds of misconduct undoubtedly created the expectation of renewal yearly; but the expectation was not a legal right, and, like all others, it was formed with the risks attending every such case. But after the decisions referred to the expectation must surely have been considerably weakened, and the public at large is not to be fairly held responsible if licence-holders and speculators in licence-holding companies failed to take notice of the trend of things.

But, it has been urged, a serious injury would have been done had the strict letter of the law been enforced, and that it was only in order to avoid such injury that Mr. BALFOUR (without any appeal to the voters on the subject, we may observe) passed his Act conferring "perpetuity" upon the licences. Here, however, two eloquent facts emerge. Mr. BALFOUR himself clearly avoided the concession of any right of the licence-holder as against the State. Under his legislation the licence-holder is indeed to receive compensation if the licence is withheld on any ground other than misconduct. But it is not the State that has to compensate the dispossessed. It is from the trade itself that the remedy for this injury, if injury is done, has to come. So much for Mr. BALFOUR's position at the time of passing his own Act. His language three weeks ago on the introduction of the present Bill is quite clear on this point. He denied that his Act created a freehold in licences, and he accepted the principle of a "time limit" as reasonable. But how, in the second place, can it possibly be forgotten that in the debates on Mr. BALFOUR's Bill such responsible persons as the ARCHBISHOP OF CANTERBURY, Lord ROSEBURY, and Lord HUGH CECIL were dead against the principle of making licences perpetual? The ARCHBISHOP actually proposed an amendment restricting the continuance of the present practice of licence renewal, with the alternative of compensation, to a period of fourteen years—the precise period set up by Mr. ASQUITH's measure. It is sufficiently preposterous, one would think, even for a brewer to charge such men with a propensity for stealing!

The fact is that Mr. ASQUITH's proposal is already on the generous side as compared with what other reformers have proposed. Mr. BRUCE, afterwards Lord ABERDARE,

proposed in 1871 to make the time limit ten years. Temperance advocates considered that too long a period, and his proposal was defeated. Lord PEEL'S Commission, in the Minority Report, favoured seven years. We earnestly hope that the Government will not be blustered into a larger concession than that of the Bill as brought in, but that they will rally to their support on this point the forces of wise and independent opinion from all sections of the political world.

It is, of course, impossible here to go into details as to calculations of compensation and the like. What we are concerned with is the question of principle operating in these delicate business matters. We have no doubt that keen and useful criticism will sift the plans proposed, and we have as little doubt that the Government will welcome such help towards making the Bill a sound and workable law. A word or two may be added as to the machinery set up by the Bill. Hitherto there has been too much haphazard in dealing with licences, and Mr. BALFOUR'S Act has not done all the good it might have done had there been a supervising and a co-ordinating power dealing with the country as a whole. Mr. ASQUITH proposes a permanent Licensing Commission whose duties will include an oversight of the local authorities and the allotment of a general compensation fund to the particular instances arising. This appears to be a wise suggestion, and we hope it will be made law.

The Bill deals, among other things, with "Sunday Closing," outside London—an exception we regret. The proposal is to limit the hours of sale to one hour between noon and three o'clock, and two hours between six and ten in the evening. Six miles are prescribed as the distance from home which constitutes a "bonâ-fide traveller." Licensing justices are to have the power of excluding children from the bars of public-houses, and may make restrictions as to the employment of women or children in the business. Finally, a very important section of the Bill deals with clubs. Obviously, the utmost care will be necessary to prevent the opening of unlicensed drinking-shops under the specious title of "clubs," and we shall follow with keen interest the debates on this subject. Important as it is, however, it must be considered as subordinate to those "main purposes" of the Bill to which we have drawn attention.

WE are too apt to look abroad for good. But the only true good is within. In this outward universe, magnificent as it is, in the bright day and starry night, in the earth and the skies, we can discover nothing so vast as thought, so strong as the unconquerable purpose of duty, so sublime as the spirit of disinterestedness and self-sacrifice.—*Channing.*

CORRESPONDENCE.

LICENSING REFORM.

SIR,—I am glad to see the columns of THE INQUIRER open to a discussion on the Government Licensing Bill, and that our attention is not wholly engrossed in the perennial debate on the organisation of our churches and the age-enduring controversy concerning free will.

There is a problem to be solved at the present moment, and a fight to be fought, involving perhaps the very existence of our civilisation—namely, the question whether the State shall rule the liquor trade or the liquor trade shall rule the State.

I note, Sir, in one of your paragraphs in the current INQUIRER, that you express a hope that "the National Unitarian Temperance Society, with the Earl of Carlisle at its head, will prove equal to its imperative duty at this time." I hope so too; but this is a matter which cannot be relegated to a small band of temperance workers. It concerns us all, and no one should sit still and hope that others will do their duty; *we must each do ours.*

This is not a temperance measure, and it is not a party measure. It is a measure on which Tories, Liberals, and Socialists, Churchmen and Dissenters, teetotalers and moderate drinkers—all who think the freedom and well-being of the people should come before the money interests of a trade—can join together and fight side by side. This is a warfare that must be fought not with sword and gun, but with the pen and with the voice. The enemy has a war chest of £100,000, and is flooding the press of the country with unscrupulous statements. Every licensed house is a centre of influence for this highly organised trade. The enemy is within our gates, and should be answered in every town and village where he makes his attack on the Government Bill. Our churches contain men who would do valiant work if they recognised the great principles at stake. May we look to THE INQUIRER to inspire men for this great crusade? May we look to it to give us facts and figures to uphold the standard of all that makes for the purity of home life and for freedom, in opposition to a body whose boasted motto is "Our trade our politics"?

My voice and pen are but feeble, and I long for leaders to come forward and sound a trumpet-call to the battle. I write in the hope that the name over which this letter appears may remind some of your readers of one who would have helped in this cause if he had been still with us.

I conclude with a quotation from the poet-prophet, J. R. Lowell:

"Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood,
for the good or evil side.
Some great cause, God's new Messiah,
offering each the bloom or blight,
Parts the goats upon the left hand or
the sheep upon the right,
And the choice goes by for ever 'twixt
that darkness and that light."

CLARA ARMSTRONG.

Liverpool, March 16, 1908.

SIR,—Mr. P. H. Grundy states that in Liverpool a reduction of licensed houses has been followed by an increased number of convictions for drunkenness. May I call his attention to judicial statistics, the annual review of crime and criminal statistics published by the Home Office?

The editor of the judicial statistics for 1899 wrote in his preface to the annual volume:—

"The most noticeable feature of the figures as to Liverpool is the great decrease during the last decade in offences known to the police and apprehensions. The former were 926.58 per 100,000 in 1890, and 552.50 in 1899.

Still more remarkable is the decrease of prosecutions for drunkenness, which fell from 2,392.97 per 100,000 in 1890 to 641.58 in 1899, a decline for which, so far as I am aware, there is no parallel.

This striking decline is due, it appears, from the information kindly communicated to me by the chief constable, to these causes:—

- (a) The decrease in licensed houses.
- (b) The strict supervision of licensed houses by the police, and the enforcement of the licensing laws.
- (c) The suppression of brothels.
- (d) The action of the licensing magistrates as to the conduct and management of licensed premises."

It is true that with a new head constable after a new enlargement of the city in 1902, and as result of the influence of the new Licensing Act of 1902, there has since been a slight increase in the number of prosecutions, but the chief constable in his report for 1907 explains that it is due not to increased drunkenness but to the stricter administration of the law which now obtains.

The Government Bill is an honest endeavour to carry out some of the recommendations of the Royal Licensing Commission, appointed by a Conservative Government.

It was after listening to the evidence given before it that the eight representatives of the liquor trade on that commission wrote and signed the following verdict on their trade:—

"It is undeniable that a gigantic evil remains to be remedied, and hardly any sacrifice would be too great which would result in a marked diminution of this national degradation." These same eight representatives of the liquor trade declared in their report:—"The number of licensed houses should be largely reduced. It is generally admitted that the number of licences in a great part of England and Wales is in excess of the requirements."

How far the Act of 1904, after three years, trial, has proved a remedy for this may be judged from the Home Secretary's reply to a Parliamentary question on February 6, 1908, which showed that taking the total number of licences extinguished before December 31, 1907, the result amounts to an average annual reduction of less than one on licence in every hundred (0.89 per cent. per annum) and if spread over the 1,007 licensing districts of England and Wales, is equal to an average annual reduction of 0.85 of an on-licence to each of these licensing districts.

Will anyone who has read the evidence

given before either the Licensing Commission or the more recent one on Physical Deterioration, or will anyone who knows the evils of drink at first hand, contend that such a rate of reduction is adequate to meet the appalling need?

The rate of reduction proposed in Mr. Asquith's Bill only slightly accelerates that of the past three years, but it would deal with large houses as well as small, and continue on a uniform plan for 14 years till the number of licences per population reached more reasonable proportions. Moreover, the Bill proposes to give fair compensation all through that 14 years, after which the new model Licensing system devised by Mr. Balfour will be introduced.

Liverpool. HARRIET M. JOHNSON.

SIR,—All temperance reformers should welcome the letter from a managing director of Whitbread & Co., Ltd. (Mr. Percival H. Grundy) on this subject, because one can feel confident that when he states the case against the Licensing Bill no essential argument in support of the present outcry against the measure of the Government has been overlooked. But to anyone at all acquainted with the facts relating to licensed houses Mr. Grundy's arguments are no arguments at all. He says that the Bill "is a Bill of public plunder and robbery," and proceeds to justify that statement by recalling that "the continuity of a licence has been recognised and acted upon by the State—

"(a) In levying death duties on licensed premises on the basis of the licence being a continuing possession;

"(b) By local authorities, who proceed on the same assumption in assessments;

"(c) By the business community in the market value of licences."

One who was unaware of the facts would be led to assume that the Licensing Bill did not recognise these facts, but the truth is that the whole basis of the time limit (which is the central proposal of the Bill) lies in these facts and in nothing else. If it were not for these facts no time limit would be thought of and no compensation would be given. The Bill would simply say that at the end of the present year—that is, April 5 next—every licence would have to be applied for as though it were a new licence, and the monopoly value would have to be paid for if it was granted. But just because it is recognised by all temperance advocates (amongst the warmest of whom we are glad, upon Mr. Grundy's authority, to include the brewers) that licences have been treated as though they would continue beyond the one year for which they were legally granted, the present Bill proposes a time limit and the payment of compensation until that time limit has expired.

When some ambiguous phrase such as "the continuity of a licence" is used, one must be careful to remember that that phrase does not mean, if intended to state the facts with accuracy, the continuance of the licence in perpetuity. The business community settled the market value of licences, but the business community never assumed that licences would be continued in perpetuity, nor did they value licences upon any such assumption. Licences were valued in the following manner:—The

profit on the sale of a barrel of beer was taken to be 10s., on a gallon of spirits 5s., and this sum was multiplied by the number of barrels of beer sold at the licensed premises during a year. Thus the annual value of a licence was arrived at. In order to obtain the capital value of the licence—that is, the price for which it might be expected to sell in the open market—the annual value thus obtained was multiplied by a number ranging from five to twelve, according to the circumstances, and known amongst business men as a number of years' purchase. The circumstances which influenced the fixing of the number of years' purchase included the questions (1) whether there were a large number of licensed houses in the neighbourhood, (2) whether the house was well built and suitable for a licensed house, (3) whether the local licensing magistrates were supine or active in the discharge of their public duties. If circumstances were all against the probability of the continuance of the licence—that is to say, if there was a large number of licensed houses in the neighbourhood, if the house was not well built and was not suitable for a licensed house, and if the local licensing bench were active—the sale value of the house was only five times the annual value—that is, was worth five years' purchase. If, on the other hand, all the conditions were favourable to the continuance of the licence, the number of years' purchase might reach twelve. On the average, the number of years' purchase of a licence was from nine to ten.

From this it is clear that the business community never treated a licence as likely to continue permanently. If a licence had been treated as likely to continue in perpetuity, the number of years' purchase in the open market would have been from twenty-five to thirty, or even thirty-three when interest upon money was low. Therefore, the market value of a licence was based upon the belief that licences would, on the average, continue for a certain number of years only, and as, on the average, the market price was only nine to ten years' purchase, this meant (taking the 4 per cent. interest tables) that the business community dealt in licences on the assumption that on the average the licences would continue for thirteen years. (That a licence for thirteen years is worth between nine and ten years' purchase—that is, between nine and ten times its value for one year—is a mere matter of arithmetic, and may be seen in any table which gives the present value of an annuity for thirteen years, reckoning interest at 4 per cent.)

Now, the present Bill assures to those interested in licensed premises a licence for fourteen years (*i.e.*, rather more than the average market value of a licence), or else compensation for every year of the fourteen for which the licence is not renewed. To call such a proposal a proposal of plunder and robbery is an abuse of language, and such epithets can only be made plausible by the suggestion (made by the use of ambiguous phraseology) that the market value of a licence was based on the assumption that a licence would be renewed in perpetuity—an assumption which every brewer knows to be unfounded.

As to death duties, these have always been levied upon the market value of the

licence, and the above remarks therefore apply.

As to assessments by local authorities, these assessments have, in fact, been based on far lower figures than the annual value in the market, partly owing to a legal decision, but chiefly because those interested in "tied" houses have systematically contrived by various devices—such as the insertion of utterly fictitious rents into agreements of tenancy—to defraud the rates for a very considerable number of years past.

In conclusion, as Mr. Grundy refers the bishops to the eighth commandment, may I refer the brewers, whose line of attack upon the Bill Mr. Grundy only follows, to the ninth commandment? Has the ninth not equal validity?

R. MORTIMER MONTGOMERY.

5, Crown Office-row, Temple, E.C.

SIR,—May I point out to your correspondent, Mr. Gregg, that, in estimating values for probate purposes the Inland Revenue authorities care nothing whether there is or is not "property" in the article valued. What they are concerned with is the market value, and the market value of a licence merely proves that an average purchaser is willing to give a certain price for licensed premises, despite the risk of the licence—a risk, now, alas, subject to the Act of 1904—being refused, in just the same way as purchasers will give a certain price for patent rights, despite the risk of their being rendered obsolete and worthless within six months by a new discovery.

If Mr. Gregg seriously thinks that liquor licences are not a monopoly, let him act accordingly, and see what will happen. He will soon find himself before a court of summary jurisdiction, when he will be able to gain knowledge in return for a trifling fine of say £50.

The amount charged for a full licence varies from £4 10s. to £60 per annum. If one compares the capital value of these sums with the difference in the capital value of the premises with and without a licence, one sees the utter fallacy of Mr. Gregg's contention that the value of the premises as licensed premises is due solely "to the labour and good management of the publican."

Your other correspondent, Mr. Grundy, takes one's breath away by his assertion that the brewers are the warmest advocates of temperance. My political memory goes back twenty years. I cannot recall a single temperance measure during that period which the brewers have supported. Some, like the Child Messenger Bill, they have opposed tooth-and-nail; to others, perhaps, such as the Licensing Act of 1902, they have been indifferent. Mr. Grundy tells us that there is no connection between a reduced number of licensed houses and a decrease in drunkenness, and instances Liverpool in proof of this statement. At the "trade" meeting in that city last week, it was stated that, notwithstanding increased police vigilance, there had been a decrease in convictions for drunkenness of late years. Really, the "trade" might do us the justice to think that we cannot believe wholly irreconcilable arguments.

Mr. Grundy compares drunkenness in

Norwich and Middlesbrough. He ought to know that the latter has a very much larger floating population than the former, and that always tends to more drunkenness. All comparisons of this kind are worthless, however, until we know that the attitude of the police and magistrates on the drink question is exactly the same in each town.

Temperance people know, without requiring to be told by Mr. Grundy, that "righteousness exalteth a nation." That is why they are so eager to tackle the drink traffic, because it causes such a frightful proportion of the unrighteousness in our midst. What did Mr. Justice Phillimore say at the Assizes in this city a few years ago? "During the present assizes I have had it borne in upon me, and burnt into my soul more than I had ever thought, to what an extent crime is due to drink." Mr. Justice Barnes said not long ago that half the cases which came before the Divorce Court originated in drink. The Manchester Board of Guardians recently held an inquiry which resulted in proving that half the pauperism in Manchester was *directly* due to drink. Sir Andrew Clark said that 70 per cent. of his patients in the London Hospital were through drink, and added he did not mean that they were drunkards. The reports of the Lunacy Commissioners show that 15 per cent. of the insanity in this country is *directly* due to drink. The late Dr. Barnardo said that but for the drink traffic the necessity for his work would be practically non-existent. Officials of the N.S.P.C.C. say very much the same thing.

Mr. Grundy is rather unfortunate in his reference to Canada. Let him ponder the following passage (not included in your report) from the speech of the Rev. C. J. Street at the Priestley Hall, Leeds, on March 7: "More than half of Ontario is under prohibition, and in Toronto over fifty licences had been taken away without compensation, and they now stood at 112 for a population of 350,000. Public-houses closed from 7 p.m. on Saturday night to 7 a.m. on Monday. There were no barmaids in Canada, though the law was not against them, and no respectable woman would dream of entering the public-houses, which were not made at all attractive, and could not supply any person under eighteen with intoxicants. Even if the Bill now before the House of Commons passed in its present form, we should be still a long way behind Canada in the matter of temperance."

I notice that Mr. Grundy is a managing director of Whitbread & Co. A few facts about that brewing business may be welcome to your readers. It was floated in 1889, two years, it is true, before the House of Lords' decision in *Sharp v. Wakefield*, but probably, while that case was going through the inferior courts, and after the previous and similar decision in *Kay v. The Justices of Over-Darwen*, concerning which Mr. Thos. Nash, counsel to the Licensed Victuallers' Association, said it showed there was "no such thing as a vested interest (in a licence)." The share capital is over two millions. Against this huge capital, in the space of eighteen years, a reserve fund of only £300,000 has been built up. The following dividends

have been paid: 13 per cent. for the first seven years, 12 per cent. for two years, 11 per cent. for two years, 8 per cent. for one year, 5 per cent. for two years, 3 per cent. for one year (5 per cent. for individual holders of less than 10,000 shares). Sound finance would have dictated the allocation of larger sums to reserve during the early years of the company's existence, instead of the payment of such large dividends. Whitbread & Co. would then have had no more reason to fear the new Bill than Guinness's have.

FREDK. G. JACKSON.

8, Park Lane, Leeds, March 16, 1908.

NATIONAL UNITARIAN TEMPERANCE ASSOCIATION.

SIR,—Will you allow me to inform your readers that the Committee of the National Unitarian Temperance Association, at their meeting this evening (the Earl of Carlisle in the chair) passed the following resolution, and earnestly desires that all sympathisers with the effort of the Government to stay the ravages of the drink traffic will assist in the passing of the Licensing Bill by writing to their members of Parliament urging them to support the second reading. The committee also trusts that congregations and societies will adopt resolutions on similar lines and forward them to the Prime Minister, the Chancellor of the Exchequer, the Home Secretary, and the member for the division.

Resolution:—"The Committee of the National Unitarian Temperance Association cordially and thankfully welcomes the Licensing Bill of the Government as an earnest attempt to deal effectively, and at the same time justly, with a 'gigantic evil,' which has long been sapping the health, strength, and happiness of large sections of the people. The Committee, however, is of opinion that the time limit is unduly long, and should be amended in the direction of curtailment, and also that the clause relating to children should be made compulsory."

The earnest support of all religious, temperance, moral, and social reformers is urgently needed at this crisis, and with the view to an active campaign, including the distribution to all ministers of a most useful pamphlet by Mr. Chas. Roberts, M.P., dealing with the whole question, and specially with the time limit, the Committee has decided to organise a special fund. Our President, the Earl of Carlisle, has promised £5, and Miss Harriet Johnson, of Liverpool, the same sum; and the treasurer, Mr. F. A. Edwards, 39, Agate-road, Hammersmith, will thankfully receive any contributions.

J. BREDALL, Joint Hon. Sec.

3, Birdhurst-road, Croydon,
March 17, 1908.

THIS, perhaps, is the highest form of influence; not one man doing good to another, but one holding the hand of his brother, as saying, "Let us aspire together, God helping us, towards that which is just and pure and true."—W. H. Fremantle.

EARTH has not a spectacle more glorious or more fair to show than this: Love tolerating intolerance—Charity covering as with a veil even the sin of the lack of charity.—F. W. Robertson.

OUR GREAT PROBLEM.

DISCUSSION.

SIR,—All who have taken part in this discussion seem to be agreed that we Unitarians—and the rest of us—for all that we are here and there gaining recruits from day to day, are nevertheless diminishing in numbers on the whole, as a cloud blown across the heavens covering an ever fresh expanse of sky, yet all the while dissolving. What would it matter if the world has nought to lose in losing us? Nothing at all; but then we know how poor the world would be if it should lose religion; and, too, we know, and none besides so well, how much more true and rich religion ought to be for being free. And so, without being pessimists, as if we thought God could not save the world without our saving it, we know it does behoove us to bestir ourselves, according to our knowledge of the Almighty's will, to work upon the world by causing sons of men to seek promotion into sons of God. God grant, therefore, that the bewilderment of the past discussion may not cause despondency for would-be hopeful ones.

When shall we all perceive that the main source from which our weakness springs is unreligiousness?—for all that we could name exceptions, religious in the noblest sense. What is the cause of the former fact in spite of the latter, and notwithstanding too, that free religion should be true and rich? The cause is this, that first, defence against oppression and oppressive enemies was easiest effected in our case by our assaults upon their forces to reduce their strength. Yet in this spiritual kind of warfare, the attempt to throw down others is not to edify oneself. And, secondly, our more religious members, clearly perceiving that, unable to unite their force with others, and in the face of floods of bigotry, have proved of small account. There is no ready and effective remedy for unreligiousness—no more than for the sinfulness of the wide world. Our hope must be that here and there, and everywhere through time, we all shall be inspired. Our greatest hope must be that God will raise among us here and there some few to be as hiding-places from the wind, and coverts from the tempest; as rivers of water in dry places, and shadows of great rocks in weary lands; that the eyes of them that see may not be dim, and the ears of them that hear may hearken.

It is quite true that our extreme congregationalism is another source of weakness; but then it is at the same time a source of strength. Any scheme of organisation to reduce that principle would curtail our liberty, nipping the welcome buds of conscientious independency of thought. Again, if it is wrong to organise for the purpose of uniformity of theological belief, it is equally impossible to organise for unity of action on the basis of theological variety. When I am desirous of commending a lively faith to some disillusioned seeker after truth by pointing to the cloud of Unitarian witnesses, I am conscious of the weakness of their evidence, when I remember that included in their ranks are those who partly justify the calumny that he has heard, that Unitarians disbelieve in God

and Christ, and depreciate the sacred scriptures. On the other hand my brother, who deems he has advanced to fuller light and truth, views with distrust and half intolerance my backward stand, associating still with the name of the one God the name of Jesus Christ whom God did send, and hoping still, more than in all else, in a discipleship to Jesus Christ. And on the rare occasions of exchanging place, he has a fear lest I, in his, may make a special point of preaching Christ, whilst I, regarding him, a different solicitude of the same sort. Yet with no threat of forced conformity, I do not wish to lose his company; since, as a Unitarian all my life, I have learned well that minds of different types can work for good together.

Some of your correspondents appear to confound the natures of worship, recreation and domestic politics; some recommending as a large reform for good an institutional church, and others advocacy of domestic policies instead of sermons. But whilst all these things may have a place together, it is a sad mistake to think that the first cause of a church edifice may be, alternatively, any one of them. The essential cause for every proper church is to uplift the soul by reverent thought of God—to be a place for worship. It is a matter of course that every vital church, without a primary resolve, will have its institutions for mutual and missionary help for other sorts of recreation, though in proportion as those institutions are especially missionary and simultaneously recreative in a different sort, they are much more likely to be truly healthy and helpful if conducted undenominationally, and in places separate from a church. Again, no preacher who is aware of the proper bearing of true religion—that is, of the sense of the relationship of man to God—upon all private as well as upon all corporate human conduct, will neglect to discourse upon topics of current importance in the world, according to the measure of his ability; but preacher and hearers alike should keep in mind, that although it is open for Christian people to form, if they will, either a secular recreation society, or a political club, whilst their chief business as members of the latter is to seek after the things that the gentiles seek after—namely, the kingdom of the world and its pleasantness, their chief business as members of a church of Christian worshippers of God, is to seek His kingdom and His righteousness. In any case, if we thought to increase our strength by founding churches in the name of Religion, which were, notwithstanding, primarily groups of non-religious institutions or societies for the discussion of social reform for the promotion of secular comfort, we should find the foolishness of such methods even greater than that of preaching itself.

As for denominationalism, perhaps it is better to strive to advance in the direction of ultimate truth than to struggle to defend and hold aloft, as we proceed, a banner inscribed with a particular name. Nevertheless, if we stand together at all, and apart from the congregated members of other denominations, we are bound to be recognised as a denomination ourselves; and it would be as foolish and mean as it would be for a private individual,

for a congregation, or for all of us to repudiate the Unitarian name, so long as it serves to describe us in the opinion of others according to their accepted signification of that word. If, in the course of time, any marked development should take place among us in any particular direction, it is likely enough to result in a change of our name without any preconcerting on our part.

In the meantime, let us not desert one another for more populous or more popular denominations, but let us stand together as faithfully and helpfully as we may. Let us remember the precept, "Buy the truth, and sell it not."

EUSTACE THOMPSON.

SIR,—I am somewhat reluctant to join in this discussion as I cannot but feel that this perpetual morbid self examination is a bad symptom which should not be encouraged. The point as to names does not trouble me. [A passage on names is here omitted.—ED.] To come to serious questions I venture to suggest that what is the matter with us is, that while protesting against sacerdotalism we have become the most sacerdotal of any group of churches in Protestantism. It is part, no doubt, of the tragic consequence of our position, and no individual is to blame for it, but it is ruining us body and soul. Minorities are put on the defensive, they are forced into controversy, and in the sharpening of argument sweetness and light fade and die. Worship languishes in an atmosphere of controversy. Very few men can bear both the sword and trowel. Controversy also necessitates the specialist, and the layman becomes diffident and silent. Thus it comes about that among us the prayer-meeting is dead; the communion has almost disappeared; lay preaching hardly exists. That is to say, the people's part and share in common worship has nearly ceased. Everything must be done by a minister. Every little church must have its own minister. A layman will hardly give out a hymn, and in some places we must even pay people to sing it for us after the minister has given it out. Religion cannot live on these terms. The devotional spirit must find utterance or it will die. Our use of the phrase "lay preacher" is peculiar. He is called by the Wesleyan a local preacher. In some Nonconformist groups they number three to one minister. With us the proportion is the other way. What is the result? Nearly every congregation is crushed by the mere struggle to exist—to make ends meet. If we could reduce the number of our ministers by one half or treble the number of our congregations without increasing the number of ministers, we should be better every way. Then we should become a living church or die. Our true sister church is the Society of Friends. Both groups are churches of the Living Spirit—but one has evolved a professional class, the other a worshipping people. Not that I would deprecate the training or existence of ministers. I am for the better use of them. In the old days many of them kept school. The State now attends to that, but we have not adapted our arrangements to the change. We still keep one minister to each congregation and the energy released from

teaching is applied to the organising of bazaars to relieve the resultant financial strain.

But let me in closing make it clear that I am not drawing an indictment against our laymen. They are the best in the world in many respects. I want to see the distinction between minister and laymen broken down. I want our churches to become non-sacerdotal in fact as well as in theory, meetings of friends for worship. Rationalism need not be fatal to worship, but sacerdotalism is. Rationalism and sacerdotalism is an impossible combination and we must escape from it if we are to survive. When the growth of the devotional spirit makes the congregations independent of professional leadership, then the minister will receive a readier and truer honour—the honour and affection of the kindred spirit, and congregations and ministers will be bound together by the deepest and holiest of spiritual affinities.

CHARLES PEACH.

SIR,—Anyone who has followed the correspondence in THE INQUIRER can scarcely fail to draw the conclusion that our great problem is a problem of unity. It remains ever true that "Union is strength," and if we deplore our many weaknesses the ultimate cause is abundantly manifest. Now there is no unity possible apart from the spirit that unifies. And this whole correspondence reveals the sad fact that that spirit is still somewhat weak amongst us. The signs of its ineffectiveness are to be seen in the tendency to magnify and insist on unessential differences, to accentuate individual and partial points of view, to worry about names, to look askance at every movement in the body that does not correspond with our pet idea of the way things ought to move, and to indulge too quickly in mutual suspicion and distrust. Some of your correspondents have kept clear of these things, but by no means all. And I am profoundly convinced that we shall make no great headway as a whole until we have gone far deeper into the secret of unity in diversity, and have learnt how to transcend all the opposing tendencies in our midst, and so convert them into elements of strength.

There is an old hatchet that has served no good purpose, and ought to have been buried long ago, if we only lived up to the high principle on which we dilate so frequently. We all know what it is. That hatchet is the symbol of a difference of emphasis, and stands for no mutually exclusive aims. It might represent the hostility of two opposing vital principles, namely, ecclesiastical freedom and ecclesiastical dogmatism. But I know of no attempt anywhere to assert the latter. And until there is a definite movement for establishing churches on a dogmatic Unitarian basis, with a Unitarian test and creed, the champions of ecclesiastical freedom have only imaginary foes within our borders, whatever they may have outside. The whole question whittles down to one of consistency, as Mr. Freeston's letter shows—consistency as regards the use of the name, and the methods of advancing what is held to be not dogmatically but doctrinally true. But this

is a minor matter, and a matter in which in a free community each man should have an acknowledged right to his own view, without unsettling the harmony of the whole. When a man tries to establish a Unitarian *creed* I will join anyone to oppose him. But until he does that I will not be his judge. And I hold that the true spirit of unity will not and cannot engender discord among us on any smaller issue.

May I further touch on another consideration in connection with this. If we have the true spirit that unites, does not this inevitably mean that we must rise above our congregational individualism? There are abundant signs that the demand for this is growing. The conception of a church is slowly supplanting the conception of isolated churches. The old-fashioned type of congregationalism is, to my thinking, indubitably doomed. We are travelling towards the day when the unit of our life will be, not the individual church, but the whole body—with each member nourished, supported, upheld by the strength of the whole. I believe that the day will come when we shall organise and work on this basis, great though the problems be that the thought opens up, and I believe we shall find a way of doing so whilst keeping all that is worthy in our congregational liberty intact. As one of the younger generation of ministers, I hail this tendency with great joy. We need the consciousness of a larger fellowship; and the church idea needs preaching with power. That ideal, I know, is at the back of Mr. Wood's valuable articles, and inspired the suggestions he threw out. The discussion shows that the thought itself will have to be further cultivated before we can do much to put it into practice.

Mr. Wood has composed a parable which he read to us at our Midland ministers' meeting. I beg him through your columns to publish it for the edification and enlightenment of a larger circle.

J. WORSLEY AUSTIN.

SIR,—Allow me to criticise No. 2 of the Rev. Gardner Preston's suggestions, contained in your issue of March 14. He says: "When a man is called as minister, he should be looked upon as leader, and his committee, or diaconate, should be co-workers, he being the officer—*commanding officer*—in charge of that particular brigade." I like the words minister, leader, and co-workers, but, Sir, I draw the line at "*commanding officer*." What is the Rev. Gardner Preston about, to translate minister (servant) into "*commanding officer*"? The minister may, and should persuade, but never command, in a free church.

E. WILKES SMITH.

2, Waldegrave-gardens, Twickenham,
March 15, 1908.

NOTE.—This discussion is to close next week, and on April 4 we hope to publish a reply from the President of the National Conference.—ED. INQ.

ERRATUM.—In Mr. Gardner Preston's letter last week, line 6, for *policy* read *policy*.

MANSFORD STREET CHURCH AND MISSION.

THE annual meeting of subscribers and friends was held in the Rosslyn-Hill School-room, Hampstead, on Tuesday evening. The chair was taken by Dr. Carpenter, Principal of Manchester College, Oxford, and there was a very good attendance.

The report of the Committee was read by Mr. R. P. JONES, and the Chapel Committee's report by Mr. CLARKE. Miss LOUISA JONES presented the accounts, which would have shown a much larger deficit if in response to an appeal donations had not been received amounting to £65. What they really wanted was a larger regular income, and she appealed especially to the young people to become subscribers.

The Rev. GORDON COOPER read his report, which, like the others, was of a very satisfactory nature. It expressed once more the conviction, greatly strengthened by the experience of the past year, that such institutions as their mission were absolutely essential in a district like Bethnal Green, and that in spite of some failures and disappointments the efforts of their workers had done something to promote the moral and religious life of the people.

Dr. CARPENTER, in moving the adoption of the report, expressed the sincere thanks of Manchester College to Mr. Cooper and the Committee for the aid they rendered by receiving a student from week to week during term, thus giving them the opportunity of personal contact with such work in the city. It was a great advantage to the students, in companionship with a senior of their own college, thus to be brought into personal touch with what he felt to be the noblest work done by their group of churches throughout the land. He rejoiced in Mr. Cooper's cheerful courage, and, indeed, he never knew a Domestic Missionary who lacked either strength or hopefulness. They touched more nearly the inner springs of life for those among whom they ministered, and could more readily see the result of their own labour than those who ministered where convention sometimes checked the spontaneity of utterance, and the simplicity of emotion was veiled by a certain reserve.

They had heard from the reports a tale of many activities, and if they added up all the numbers of those reached by their various agencies, he reckoned that it was something like 1,500 people, young and old, whose lives were touched from week to week by that mission, and no inconsiderable gaps would be found in the life of Bethnal Green if these agencies were withdrawn. He rejoiced especially in the provision by the Education Authority of lectures on Infant Care, and strongly commended the work of the Provident Bank. If they got more helpers that work might be indefinitely multiplied. Apart from the actual collecting of the money in the homes of the people, the personal tie between the visitor and the inmates of the home, the sense of friendly sympathy, for counsel and encouragement, was a great gain. The visitor for the bank had a natural means for personal intercourse provided. Elementary relations were established out of which all the higher elements of real friendship might spring. He also spoke with pleasure of the beautiful new rooms, and the increasing possibilities of the clubs

if adequate help was secured. There again the personal tie between the helper and the members counted for very much, and he commended to their consideration Mr. Cooper's idea of establishing a small settlement in connection with the Mission, where young men might spend a winter or two in social work. Social reform was what the men at college really cared for now, and he would like to see every young man who had been brought up in a sheltered home confronted with the actual life of the poor. Let such an one go and live for a time in their midst on a few shillings a week, and go in and out among them, realising their struggles and their needs, the things they had to face, the things they cared for, and how they could be led to care for higher things. Their missions provided valuable opportunities for the gaining of such experience, and of finding ways to help. At Mansford-street it would be a simple thing to take one or two small houses and turn them into such a settlement as Mr. Cooper suggested. Men of wealth were ready to give large sums for the establishment of scientific laboratories, but in such work as their Mission represented they had laboratories of characters in which the higher powers of personality might be brought to bear on the souls of men. There was need for much more of that redeeming work. They might not always be able to use the forms of thought and the emotional appeals of others, but there was no work more truly Christian than the endeavour to educate in the spirit of Jesus the children, the young people, and the old, who came within the range of the Mission. In that work all might have a part, for all could do something, even those who felt that they could not take the name of God upon their lips; they could do something for the elevation of character, the strengthening of resolve, the quickening of purpose, to give the upward lift, the higher look towards the things of the spirit, which were, as they believed, the highest and most precious power in human life.

The Rev. W. G. TARRANT seconded the resolution, which was unanimously adopted. In putting the resolution Dr. Carpenter mentioned a very useful book by Mr. S. E. Keble on "*The Citizen of To-morrow*," published by the Wesleyan Methodist Union for Social Service. It had at the end of each chapter a list of books and pamphlets bearing on the special subject dealt with.

The Rev. HENRY GOW moved, and Mr. W. BAILY seconded, a resolution of thanks to the Rev. Gordon Cooper for the keen enthusiasm of his ministry, and also to all helpers in the work, and Mr. COOPER responded, speaking first in warm support of the second part of the resolution. Miss HELEN HERFORD also responded for the workers.

On the motion of the Rev. C. ROPER, seconded by the Rev. R. P. FARLEY, the committee and officers were elected, Mr. Stanton W. Preston and Mr. R. P. Jones being re-elected hon. secretaries, and Miss L. Jones treasurer.

A vote of thanks to the chairman, moved by the Rev. F. K. FREESTON, and seconded by Mr. E. B. SQUIRE, brought the meeting to a close.

THE unrest of this weary world is its unvoiced cry after God.—T. T. Munger.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Bristol.—At the annual concert of the Lewin's Mead Choral Class, held in the Congregational Room, the Rev. A. N. Blatchford in a short address congratulated the choir and its conductor, Mr. Thomas Gaylard, and wished the class every success. The members at a recent meeting presented Mr. Gaylard with a smoker's cabinet, as a token of esteem for his untiring efforts on their behalf.

Dover.—On Tuesday evening, March 10, the choir, which has recently been re-organised, gave a very successful concert in the new Channing Hall, on behalf of the choir fund. Mr. Busby, the choir-master, and his talented wife have proved a valuable acquisition, and the excellent manner in which the music was rendered gave evidence of the zeal of both choir and leader.

Gloucester (Welcome Meeting).—On Thursday evening, March 12, the congregation of Barton-street Chapel extended a cordial welcome to the Rev. Rudolf Davis, B.A., as successor to the late Rev. Walter Lloyd. After tea the chair was taken by Mr. C. W. Washbourne, the oldest member of the congregation, and subsequently by Dr. Bond. After the chairman's welcome, the Rev. J. McDowell, secretary of the Western Union, congratulated Mr. Davis on assuming the ministry of that ancient chapel, and bore witness to the valuable service he had rendered as district minister to all the churches, and especially to those struggling churches carrying on their work in isolated neighbourhoods. He was glad to know that Mr. Davis would still be the organiser and adviser of those congregations and the editor of their monthly journal. The Rev. H. Austin spoke of the old members of that congregation, and was glad to see them still represented there. Mr. Davis came to uphold Unitarian Christianity in no sectarian spirit whatever, because the highest form of Unitarian Christianity was absolutely unsectarian. For that reason they rejoiced that a minister of the Congregational Church was with them that evening, because they felt that a closer union should exist, and would in the future exist, between all their churches. They wanted men of all the various churches to come together in a brotherly spirit, ready to help one another, to promote the well-being and progress of humanity. On this broad catholic platform, but still with a definite and clear message, he heartily welcomed their new minister. The Rev. A. T. S. James, of the Southgate Congregational Church, joined cordially in the welcome, and bore testimony to the great services rendered by Unitarians to the cause of civil and religious liberty. Mr. Davis, he said, would find great opportunities for public usefulness as well as for the special religious work of his church. He sympathised most sincerely with all that had been said upon the necessity of sincerity not only in the pulpit but of sincerity in the pew. The Christian churches would have to avoid the peril of merely teaching intellectual opinions, and would have to bring a very genuine spirit of humanitarianism, lit up with the love of God, into touch with the actual needs and the obvious problems of present-day life. The Rev. Rudolf Davis gratefully acknowledged the welcome. He felt it a great privilege to be invited to succeed so true a man, so true a friend of his own, and one who, as he understood, was so greatly respected by all sections of the community in that city and throughout the length and breadth of the country among Unitarian churches as Mr. Lloyd. He realised the great responsibility. That was not a time to speak of new ideas as to the future. He was there to assist the cultivation of the religious life, the devotional life, of the members of the congregation. Everything else was of secondary importance. A vote of thanks to the visitors was acknowledged by the Rev. Fisher Jones (of Cheltenham), and the Rev. Arthur Ryland (Swedish-born), and the evening concluded with a lantern lecture on "The Microscope and its Teachings," by Mr. George Embrey.

London: Durning Hall, Limehouse, E.—On Tuesday evening members and friends of the Laymen's Club, under the leadership of Mr. A. Savage Cooper, gave a very enjoyable entertainment in the new concert hall. The

audience, which was most appreciative, filled the place to its utmost capacity. Being St. Patrick's night a number of Irish songs were rendered, and suited the occasion admirably.

Manchester: Bradford.—A reunion of past and present members of the Mill-street Free Church and school was held on Saturday, March 7. Three hundred were present at tea, after which the Revs. Dr. Griffiths, W. E. George, and W. McMullan gave encouraging addresses, and there was a presentation to the Rev. W. E. and Mrs. Atack of a silver coffee service, subscribed by present members. The presentation was made by Mr. Whittaker, who has been from the first a member of the church. Music, dancing, and games concluded a very pleasant evening.

Middlesbrough.—The Guild of Christ Church celebrated its seventh anniversary on Thursday, March 5. The secretary's report showed a satisfactory year's work. Particular attention was called to the Distress Committee formed by the Guild, which during the past seven weeks had distributed 148 parcels of groceries, 36 pieces of meat, 60 packages of vegetables, and 130 loaves of bread to the needy people of the town. Addresses were delivered by Revs. W. H. Lambelle (who presided), R. H. Maister, S. S. Brettell, W. Lindsay, and Mr. Harrison.

Newcastle upon Tyne.—By the death on March 2 of Mrs. Ann Clark, widow of the late Thomas Clark, of 59, Brighton-grove, Newcastle, at the advanced age of ninety-three years, the Church of the Divine Unity has suffered the loss of a staunch Unitarian and a generous supporter. She was the oldest member of the church, and until her end took the keenest interest in its welfare. For many years she served on the committee, and with her faithful companion, the late Miss Meek, was always foremost in all good works. Her loss will be felt by many far and near. She had been ailing some time, but her death came rather unexpectedly after influenza. She was interred at Elswick Cemetery on the 5th inst., the service being read by the Rev. Frank Walters. The funeral was largely attended by sorrowing relatives and friends.

Sheffield.—The 40th annual meeting of the Sheffield and District Unitarian Sunday School Union was held in Channing Hall on Tuesday, March 10. The chair was taken by Mr. Thomas Beaumont (retiring president), and there was a good and representative gathering. The report and balance-sheet were presented and adopted, and the officers and workers thanked for their services during the past year. The Rev. A. H. Dolphin was appointed president, and Mr. C. R. Webster and Mr. Thos. Beaumont vice-presidents. Mr. T. G. Turton was re-elected as secretary and treasurer. A social evening followed the business meeting. The report of the schools in the Union showed that the number of teachers was 87, an increase of two, and the number of scholars 623, an increase of 45. All the schools of the Union show an improved condition.

Southport.—The monthly social evening, held on the 26th ult., afforded the occasion for the presentation of a handsome silver salver to Mr. H. B. Jagger, in recognition of his valuable and devoted services as secretary for the past eight years. The Rev. Matthew R. Scott, in the name of the congregation, presented the testimonial, and personally thanked Mr. Jagger for the kindly aid he had rendered to him on entering into his new ministry. In acknowledging the presentation, Mr. Jagger expressed the great pleasure he had always taken in the secretarial office, and in relinquishing the post assured his friends that he would not cease to take interest in all that concerns the welfare of the church.

Shrewsbury (Resignation).—In consequence of advancing years and failing health accelerated by a recent sharp attack of illness from which we are glad to say he is making a good recovery, the Rev. James C. Street felt constrained to send in his resignation as minister of the High-street Church. In his letter to the congregation he said: "I lay down a ministry, which to me has been a joy and an inspiration, and I hope also to many of you a source of helpfulness and guidance, with saddened and softened feelings, and with a sense of thankfulness to our Heavenly Father for having permitted me to work for Him and His children through a long series of years; and I venture to hope for a calm eventide after many trials and much strenuous work, that I may in quietude possess my soul." The congregation at a largely attended adjourned meeting, held

on Wednesday, 11th inst. (Mr. W. Vickery, J.P., presiding), cordially passed the following resolution, which was moved by Mr. Richard Mansell, and seconded by Mr. T. Ridgway: "That it was with a deep sense of sorrow and profound regret that we were compelled at our meeting last week to receive and accept the resignation of our minister, the Rev. James C. Street, and we desire to-night to show our high appreciation and esteem to him for the valuable services he has rendered as minister of High-street Church, which post he has so ably and honourably filled during the past eleven years, by appointing him Minister Emeritus of the church, with the use of the parsonage. We trust his breakdown is only of a temporary character, and that he will soon be restored to his usual health and vigour, and be spared for many years to enjoy the rest he is now seeking." Mr. Street's resignation will take effect from the end of June. The congregation will in due course proceed to the appointment of a minister to take responsible charge of the work of the church. We understand that in view of Mr. Street's approaching retirement and of other circumstances within the knowledge of those who initiated the movement, a substantial testimonial is being raised, and will be applied for the benefit of himself and his family. Mr. Street's active ministry has now extended over a period of nearly half a century, and it is hoped, when he has made a complete recovery, he may still be able to render useful service to our congregations and organisations.

Suffolk Village Mission.—Wintry weather marred the success of the simultaneous mission which had been arranged to be held in six neighbouring parishes. Services were held in the chapels at Bedfield and Framlingham, notices of the meetings, Unitarian literature, &c., were widely circulated. Lantern addresses, sermons, and talks were given, sometimes to the many, oftener to the few; the lantern address, "Nazareth to Calvary," by the Rev. T. P. Spedding, was much appreciated, and the lantern address by Rev. L. Tavener on "Unitarians and Scenes of their Work in this and other Lands," made a good impression. The net result of the mission was to revive and strengthen the hearts of the faithful, and to make them more determined to keep the Unitarian flag aloft.

Yorkshire Unitarian Club.—A Conference of the Yorkshire delegates to the Boston Congress, 1907, was held at Leeds on Saturday, March 7, the president of the Club (Mr. A. H. Wadsworth) in the chair. Over 100 persons were present, from at least twelve Yorkshire towns, some of them from a considerable distance. The Rev. W. R. Shanks (Leeds) opened with an account of "The Policy of the American Unitarian Association," followed by the Rev. John Ellis (District Minister Yorkshire Unitarian Union) on "The Women's Alliance of America." Miss Brown (Leeds) spoke of the hospitality showered upon the delegates to the Congress, and said she had been much struck with the work of the "Women's Alliance." The Rev. A. H. Dolphin (Sheffield) contrasted Sunday-school methods in America and in England, and stated the aim of the American Unitarians to be to get hold of the children of members of the congregation. Speaking on "The American Young Men's Christian Union," Mr. Dolphin said that the branch at Boston had a library of 20,000 volumes, services or lectures every Sunday evening, possessed a gymnasium, an employment bureau, and organised country holidays. The American Y.M.C.A. was established in 1851, and had a large permanent income. "Canadian Impressions" was the subject of the Rev. C. J. Street (Sheffield), and his "impressions" were, indeed, many and varied. Mr. Street dealt with the immensity and the vast possibilities of Canada; its polyglot population, speaking 62 different languages; touched on immigration, instanced the strong democratic spirit in Canada, spoke hopefully of the Unitarian outlook there, and gave an account of the way in which the Canadians deal with the difficult subjects of education and temperance. The speakers were thanked for their services, and a resolution in support of the Government Licensing Bill was unanimously adopted, and copies were ordered to be sent to the Chancellor of the Exchequer, and to the members for Leeds. The next meeting is to be held on Saturday afternoon, April 4, at Broadway-avenue, Bradford, at 3.30. Lecture by Rev. H. D. Roberts, of Liverpool, on "Sweating and Suggested Remedies."

SLEEP over your business if you will, but not over your religion.—Come to worship with strong conviction, with living faith in a higher presence than meets the eye, with a feeling of God's presence not only around you, but in the depths of your souls.—*Channing.*

WE meet in the Christian Church mainly to give one another these testimonies. We each contribute our own spark of faith and inward consciousness to raise the fires of the religious life, and to be warmed at it ourselves. And he who withholds this is no true member of a church; no life flows to him, or flows from him.—*J. H. Thom.*

THAT best portion of a good man's life, His little, nameless, unremembered acts Of kindness and of love.—*Wordsworth.*

TO CORRESPONDENTS. — Communications have been received from the following:—D. B., F. B., J. B., A. A. C., R. W. C., C. B. D., H. D., E. H., H. J. R. H., T. H., A. J. L., R. M., R. S. M., J. M. L. T., W. W.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, March 22.

LONDON.

Aetion, Creffield-road, 11 and 7, Rev. ARTHUR HURN.
Bermondsey, Fort-road, 7, Rev. JESSE HIPPERSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. F. PARMITER.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 6.30, Mr. A. PHARAOH. (No Morning Service.)
Essex Church, The Mall, Notting Hill Gate, 11, Rev. F. K. FREESTON; 6.30, Rev. R. N. CROSS.
Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15, Rev. H. CUBBON and Rev. H. GOW, B.A.; 6.30, Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Ilford, Assembly Rooms, Broadway, 7, Mr. G. J. ALLEN.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, Rev. GORDON COOPER.

Peckham, Avondale-road, 11, Rev. J. HIPPERSON; 6.30, Mr. D. DELTA EVANS.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15, Rev. FELIX TAYLOR, B.A.; 7, Rev. W. G. TARRANT, B.A.
Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; 7, Mr. EDWARD CAPLETON.
Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
Stratford Unitarian Church, 11, Mr. A. PHAYAO; 6.30, Mr. J. KINSMAN.
Sydenham School of Art, Venner-road, 7, Rev. G. CRITCHLEY, B.A.
Wandsworth Unitarian Christian Church, East Hill, 11, Rev. W. G. TARRANT, B.A.; 7, Rev. FELIX TAYLOR, B.A.
Wimbleton, Smaller Worpole Hall, 7, Rev. W. E. WILLIAMS, B.A.
Wood Green, Unity Church, 11, Rev. Dr. MUMMERY.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, Mr. D. ROBERTSON DAVIES.
BATH, Trim-street Chapel, 11 and 6.30, Rev. J. M. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRIGHTON, Free Christian Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Student, U.H.M. College.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.
GUILDFORD, Ward-street Church, North-street, 11, "Authority of Religion"; 6.30, "Almost Persuaded." Mr. GEORGE WARD.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45, Rev. JOSEPH WOOD; 6.30, Rev. C. HARGROVE, M.A.
LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. ERNEST PARRY.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. J. EDWIN ODGERS, D.D.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. RODGER SMYTH.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. T. REED.
SHEFFIELD, Upper Chapel, 11, Rev. C. J. STREET, M.A., LL.B.; 6.30, Rev. JOSEPH WOOD.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11, "The Religion of Healthy-mindedness," Mr. PHILIP TOVEY.
WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

SOUTH AFRICA.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

MARRIAGE.

BALLANTYNE — TAYLOR. — On March 17, at Unitarian Church, Trim-street, Bath, by Rev. J. M. McDowell, Rev. John C. Ballantyne, Blackfriars Mission, London, fourth son of late Thomas Ballantyne, Glasgow, to Muriel Ka'e, eldest daughter of Alfred Taylor, Haddon, Oldfield-road, Bath.

BIRTH.

CLENNELL. — On February 18, at H.B.M. Consulate, Chianfu, Shantung, China, to Edith and Walter J. Clennell, a son.

DEATH.

SPRIGGS. — On January 9, at Ellerslie, Auckland, New Zealand, Catherine Charters, wife of M.D. Spriggs, formerly of Newcastle-on-Tyne, and second daughter of Alexander Bradley, of Saintfield, County Down, Ireland.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS. HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the HEAD MISTRESS.

WILLASTON SCHOOL, NANTWICH. — The next Entrance Examination will be held at the School on March 31. For particulars of admission on the Foundation, apply to the HEADMASTER.

WEST HEATH SCHOOL, HAMPSHIRE. — Healthy liberal education for Boys and Girls under 14. Boarders and Day-pupils. Illustrated prospectus from the Principals: C. E. RICE, M.A., and Mrs. GARRETT RICE.

Situations, VACANT AND WANTED

TO PARENTS AND GUARDIANS. KYNOCH LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years. — Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

LADY NURSE, experienced, wants post, where there is baby girl preferred. — L., care of Mrs. ELLIS, Little Heath, Potter's Bar.

WANTED, House-Parlourmaid, for quiet house in country (Surrey). — R. A., INQUIRER Office, 3, Essex-street, Strand, W.C.

LADY NURSE required for two children, 2 and 6 years. State full particulars. — Mrs. BENHAM, 27, Sackville-road, Hove, Brighton.

A LADY wishes to recommend a trustworthy person as children's maid, sewing maid, or schoolroom maid. Address Miss MARTINEAU, 1, Clifton-place, Sussex-square, W.

ADVERTISER, lay Minister, penalised for integrity, seeks engagement in publishing business, or as organiser, lecturer, &c. Excellent references. — GEORGE WARD, 49, Longhurst road, Hither Green.

Board and Residence.

BOURNEMOUTH. — Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard tables. Lively grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff. — Apply, Mrs. and Mr. POCOCK.

ST. LEONARDS-ON-SEA. — "Crantock" 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate. — Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE DAWLISH, DEVON. — BOARD and RESIDENCE for Ladies. Beautiful country. Sea and moorland. Bracing sunny winter resort. Through trains from all parts. Responsible charge taken of the younger guests. Prospectus from PROPRIETOR.

Established 50 Years.

Callard & Bowser's
Butter Scotch

"Really
Wholesome Confectionery"
—LANCET.

A sweetmeat for all, and may be given with confidence to the youngest child.
In paper packets and tin boxes—
various sizes.

Manufacture: London, w.c.

UNITARIAN FREE CHURCH, NORTH SHORE, BLACKPOOL.

THE congregation of the above church are very wishful that the 25th anniversary of the opening of the present building—which will be celebrated in October of this year—shall see the liquidation of the debt of £300 still remaining.

To enable us to accomplish this, we earnestly appeal for help to the larger Unitarian public. We appeal specially to those who find our services a convenience, and we trust a source of pleasure and of profit, during their visits here.

That we do not ask help from others without having endeavoured to help ourselves, will be evident when we state that—though our congregation is small and is constantly suffering loss from the frequent changes that take place in Blackpool—we have been entirely self-supporting for a long period, and have during the last few years reduced a debt of £1,967 to the sum mentioned, viz. £300. The many efforts that have led to this result have, however, so taxed our very limited resources, that we feel that if we are to be free from debt, and so be enabled to devote our energies to the higher interests of our church, we must make a last appeal to the generosity of a larger circle. We may add that the "British and Foreign Unitarian Association," after making careful inquiries, generously subscribed to our former effort, and will give us a further £20, when we come within that sum of the amount required to free us from debt. We therefore hope that friends will be good enough to assist us, and so save us from having to devote a portion of our small income to paying interest on borrowed money.

Towards the effort to raise the £300 named, the following donations have been received:—

	£	s.	d.
Mrs. and Miss Geo. Holt, Liverpool ...	25	0	0
Holbrook Gaskell, Esq., J.P., Liverpool ...	20	0	0
H. W. Gair, Esq., J.P., Liverpool ...	5	0	0
P. H. Holt, Esq., J.P., Liverpool ...	5	5	0
The late C. W. Jones, Esq., J.P., Liverpool ...	5	0	0
Anonymous donor, Liverpool ...	5	0	0
Mrs. C. A. Jones, Bradford ...	1	0	0
Mrs. H. E. Kitson, Leeds ...	2	0	0
Henry Lupton, Esq., Leeds ...	1	1	0
Mrs. J. Lupton, Leeds ...	1	1	0
Grosvenor Talbot, Esq., Leeds ...	2	0	0
F. J. Kitson, Esq., Leeds ...	1	0	0
The late Ald. Thos. Holt, Bury ...	5	0	0
William Holt, Esq., Bury ...	2	0	0
The late Ald. James Bibby, Burnley ...	1	1	0
Mrs. J. Nettlefold, Birmingham ...	5	0	0
Mrs. Hall, Leeds ...	0	5	0

Donations will be gratefully received by Rev. ROBERT MCGEE, Minister, 37, Reads Avenue, Blackpool, and Mr. J. H. WOOD, Treasurer, Rottingdean, Whitegate Drive, Blackpool.

The Silver Anniversary Services will be conducted by the Rev. W. Copeland Bowie on Sunday, Oct. 25.

TYPEWRITING.

Telephone at once for estimates for your Typewriting, Duplicating, and Copying. Commercial Correspondence a speciality. First-class work at moderate charges.

5 per cent. discount if this paper is mentioned.

C. HERBERT CÉSAR,

10, Grange Road, Canonbury, London, N. Secrecy guaranteed. Special terms for permanent work. TELEPHONE: 1219 NORTH.

MOSS SIDE UNITARIAN CHURCH SHREWSBURY STREET, BROOKS'S BAR.

TWENTY-FIRST ANNIVERSARY,

Saturday, March 28th, Public Meeting.
Chair to be taken by Mr. John Wood.

SPEAKERS. — Revs. H. E. Dowson, B.A., A. C. Fox, B.A., J. E. Manning, M.A., C. Peach, C. Roper, B.A., and Colonel Pilcher, J.P.

SUNDAY.—Services conducted by the Rev. A. C. Fox, B.A. Preacher, the Rev. C. Roper, B.A. Morning, 10.45. Evening, 6.30. Collections in aid of Church Funds.

BOOKS OF LIBERAL RELIGION.

AUTHORITY IN RELIGIOUS BELIEF.

2s. net; by post 2s. 3d.

This volume contains twelve essays by various writers, and is issued from a desire to strengthen man's faith in the essential and abiding things of religion.

RABBI, MESSIAH, MARTYR. A Modern Picture of the Story of Jesus. By HERBERT RIX, B.A. 1s. net; by post 1s. 2d.

The author of these short sketches of the life of Jesus here sets forth, as clearly and definitely as possible, a picture of the great Life as it emerges in our day, freed from the dust and distortions of tradition.

DAUGHTERS OF THE PURITANS. Brief Biographies of Catherine Sedgwick, Mary Ware, Lydia Child, Dorothea Lynde Dix, Margaret Fuller, Harriet Beecher Stowe, and Louisa Alcott. By S. CURTIS BEACH. 3s. 6d. net; by post 3s. 10d.

THE UNDERSTANDING HEART. Chapters showing the need of readjustment, intellectually and spiritually, if religion is to hold its own. By S. M. CROTHES, D.D. 2s. 6d. net, by post 2s. 10d.

ESSEX HALL, ESSEX STREET, STRAND, W.C.

"THE SPADE AND THE SICKLE."

Monthly Sermons by Rev. Edgar I. Fripp, B.A.

No. 7 (March)—"Inspiration and Infallibility."

Annual Subscription, 1s. 6d. 36, Manor Park, Bristol.

NEVER FORGET. LIFE IS EXPECTING MUCH OF THEE.

By MATILDA SHARPE.

25TH EDITION.

As usual, plenty more matter, pages fuller.

POST FREE, ONE SHILLING.

A. HOLNESS, 14, PATERNOSTER ROW, E.C.
OR ESSEX HALL, ESSEX STREET, W.C.

TO AUTHORS

ARE YOU SATISFIED with your typed MSS.? If you are, this does not concern you. IF YOU ARE NOT, then please write for my terms at once.

I quote fair prices, and I compete in QUALITY OF WORK. First 2,000 words FREE as a trial.

MISS M. HOEY,

2, Fairfax Road, South Hampstead, N.W.

KINGSLEY HOTEL

(TEMPERANCE),

HART ST., BLOOMSBURY SQUARE, LONDON.
Near the British Museum.

This well-appointed and commodious Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter. Telephone. Bedrooms (including attendance) from 3s. 6d. to 6s. per night. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day.

Full Tariff and Testimonials on application.
Telegraphic Address "Bookcraft," London.

TYPEWRITING.—Young Lady, expert steno-typist, and highly recommended for literary work, undertakes Typewriting. Special care taken with author's MSS., and absolute accuracy guaranteed. 9d. per 1,000 words; with carbon copy, 1s. per 1,000. Specimen of work submitted.—Miss ARCHER, 14, St. Andrew's-chambers, Wells-street, Oxford-street, London, W.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD, SOUTHPORT.

PRESS OPINIONS.

Sheffield Telegraph: "Imagine a house spaciouly built and furnished with just those things which are needful for health, comfort, and the refinements of existence throughout simplicity and exquisite taste."

Manchester City News: "Health and comfort carefully considered."

Milgate Monthly: "Refinement, and the best in art and literature, make it an ideal house. We were amazed at the variety of food."

Send to WARDEN for Prospectus.

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. 6d. a year; 9d. per dozen 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottra Manchester.

E. Norman Reed & Co.,



Artists
in
Stained
&
Leaded
Glass.

Memorial
Windows.

Mosaics.

Church Decorators.

13, Lisle Street, NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

YOU NEVER SAW SUCH BARGAINS. Splendid pure linen handkerchiefs: ladies' 2/11 dozen; gentlemen's, 5/9. Money refunded if unsatisfactory. Lovely free patterns show the value. Write to-day. —HUTTON'S, 5, Larne, Ireland.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £167,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW
F. H. A. HARDCASTLE, RENE
F.S.I. Miss ORME.

STEPHEN SEAWARD TAYLER.

A SOUND AND READY MEANS OF
INVESTMENT.

PREFERENCE SHARES of £10 each now being issued at 4 per cent. Interest free of Income Tax.

DEPOSITS RECEIVED AT 3 AND 3½ PER CENT. Interest free of Income Tax.

ADVANCES made to buy or build your own house.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

CHARLES A. PRICE, Manager.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0
HALF-PAGE	3	0
PER COLUMN...	...	2	0
INCH IN COLUMN	0	3

Special Terms for a Series.

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/-

Situations Vacant and Wanted,

20 words, 1s.; every 6 words after, 4d.

3 insertions charged as 2

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 26, Lambs Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, March 21, 1908.